THE

CHRISTIAN ADVOCATE.

AUGUST, 1834.

Religious Communications.

IN BENEVOLENT CONTRIBUTIONS WE SERVE GOD WITH HIS OWN.

A Charity Sermon.

1 Chron. xxix. 14, last clause.—The whole verse is thus—"But who am I, and what is my people, that we should be able to offer so willingly after this sort?—for all things come of thee, and of thine own have we given thee."

These are the words of David, king of Israel, "the man after God's own heart." He had purposed to build the temple of Jehovah at Jerusalem, that the ark of his covenant might no longer abide in a tent, but occupy a permanent place of deposit;—a structure which, by its magnificence and costliness, might be a standing and striking monument of the devotion of the nation to Jehovah the God of Israel; and by its spaciousness and accommodations, might enable both the priests and the people to perform the service of the sanctuary in the most perfect and agreeable manner. This was a work which, for a long time, lay near the heart of David. He was commended of God "in that he had it in his heart," but was expressly forbidden to carry it into effect himself; and as expressly commanded to commit it to his son and successor Solomon. David—possessing a temper wholly unlike what we sometimes witness in zealous men, who seem to be but little desirous that good should be done, if it be not done by themselves—David determined that if he could not be a principal and conspicuous agent in this business, he would, at least, be an humble underworkman—If he might not be permitted to build the house, he would employ himself in gathering and preparing the materials. In this employment, accordingly, he engaged with activity and effect. Having made many preparations, for a length of time, when he drew toward the close of life, he completed them by a great and noble effort. He assembled together all the men of rank, authority, influence and wealth, in his kingdom; made to them a solemn and affecting address on the subject; and charged Solomon in their presence to go forward with the work, and them to assist him in it. But he did not content himself with making a persuasive and pious speech. He set them an example of munificence, by giving of his own private property three thousand talents of gold, and seven thousand talents of refined silver. This example had—what such examples will usually have—a very powerful effect. All who beheld it seemed to catch the spirit of liberality; and donations to a surprising amount were freely and cheerfully made. The heart of the good old monarch appears to have been so gladdened and melted by this event, that he could not restrain his

emotions. He broke forth into solemn thanksgiving to God, before the august assembly. And here his humility was as remarkable, as his liberality had been great. He arrogated no praise to himself, nor bestowed any on the other donors, for what had been done. He ascribed it all to God, who had first enabled and then disposed them, to make these offerings—"Who"—says he in the text—"Who am I, and what is my people, that we should be able to offer so willingly after this sort?—for all things come of thee, and of thine own have we given thee." Happy they, who do acts of liberality with such a spirit, and afterwards review them with such a temper! "All things come of thee, and of thine own have we given thee"—In farther discoursing on these words—the original occasion of which has been explained—I shall endeavour—

I. To illustrate the truth asserted in the text, that "all things come of God," and consequently that we serve him "with his own," when we employ his gifts in doing what he requires.

II. Deduce from the truth illustrated, a number of practical and important inferences.

First, then, I am to illustrate the truth that "all things come of God," and consequently that we serve him with his own, when we employ his gifts in doing what he requires.

My brethren—The assertion in the text that "all things come of God," needs no other limitation or qualification to render it a truth in the full extent and meaning of the terms, than that we should understand that only all *good* things are here spoken of; and this will be immediately perceived to have been the understanding of him who used the words, by any one who considers their connexion or design. It would, therefore, be a doctrine, true in itself, and capable of the fullest proof both from reason and Scripture, to maintain that not only all our earthly possessions, but all our intellectual endowments and improvements, all our moral dispositions and habits, and every inclination that we ever feel, either to serve God acceptably, or to do good to men, are really and strictly of him "from whom cometh down *every* good and every perfect gift;" and therefore that in the employment or exercise of any of these things, we do no more than serve our Maker with a part of his own bounty. As this, however, is a doctrine too extensive in its nature to be suitably handled in a single discourse, as well as somewhat beside the immediate purpose for which I now address you, so it is not, I think, the doctrine which the text was specially designed to teach. When David says in the text—"All things come of thee, and of thine own have we given thee," there can be no doubt that he directly refers to that worldly affluence, wealth or property, which he and others possessed, and which had enabled them to make such costly offerings to the Lord.—In this limited view, therefore, I shall at present treat the subject; and I do this the more willingly, because I believe that this is a view of the subject which, although by no means unimportant in itself, or perplexed in its nature, yet is too seldom taken, even by serious persons. They are ready to allow that *divine grace* is the gift of God, and that *singular dispensations of Providence* come immediately from his hand. But in regard to their *worldly substance*, perhaps gradually acquired, and in the acquisition of which their contrivance and management, their laborious efforts and persevering industry, have been constantly exerted, they are not so sensible of the truth. They do not at least, so deeply and constantly realize that whatever they possess in this way, cometh as

truly of God as if he had given it to them by the most remarkable and extraordinary dispensation of providence; and of course, that when they use it in his service, they do no more than serve him with his own. This, therefore, is the point which seems to call for our special attention, and which we are particularly to regard on this occasion:—And yet, my brethren, when we distinctly fix our attention on it, we shall find it, as already hinted, a matter of great plainness, in regard to which the mind does not so much need conviction or argument, as to be refreshed with truths which have slipt from its recollection, and to which it is prepared to assent as soon as they are again distinctly presented to its view. In a word, the doctrine before us is nothing else than the doctrine of a particular providence, applied to a specific point or subject.

Let us suppose, in the first place, that a competent, or a liberal, or a profuse measure of worldly wealth is possessed, as an *inheritance* from parents, ancestors, or friends: and then we ask—who was it that enabled those parents, ancestors, or friends, to acquire that wealth at first? and who disposed them, after it was acquired, to give it to you as your inheritance? How many instances have you seen, of persons who once had the power, the prospect, and the expectation of bequeathing riches and independence to their posterity, or their friends, who have, at last, died in poverty themselves, and left the same portion to those who succeeded them? How often, by occurrences that could not be foreseen, or by fraud, treachery and deceit that could not be prevented, has a patrimony, or a legacy, been entirely and forever kept from those for whom it was intended, and to whom, in justice, it belonged? Pursuing aright the thoughts which these inquiries may suggest, it will appear that property possessed by inheritance cometh of God, as really as that which is obtained in any other way—Nay, as it comes to the possessor without any of his own labour or care, a tribute of thankfulness seems to be especially due to that kind providence which ordered his lot so favourably; and it becomes him peculiarly to remember, that in employing this property in any benevolent acts, he does no more than serve God with his own gift.

Or has any one become rapidly or suddenly possessed of wealth, or an easy estate? It has already been remarked, that men are sometimes more ready to allow that this cometh of God, than in cases where property is gradually and laboriously acquired. Yet to this very case, a remark which belongs generally to the whole subject applies with peculiar force—It is, that as all possessions which are not lawfully or honestly obtained, do not, in the sense of the text, come of God, so this is more frequently the case when riches are rapidly accumulated than in many other instances. "He that maketh haste to be rich, says Solomon, shall not be innocent"—"They that will be rich, says the apostle, fall into temptation and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition." All the gains of unrighteousness, in whatever way acquired, come not of God: that is, they come not as a blessing, and are never held with his approbation. He even rejects them from his service, for "he will not have robbery for a burnt offering." Whoever expects to bribe the approbation of heaven to deeds of fraud and injustice, by giving to charitable or pious designs, will find himself awfully disappointed. Such a man attempts by giving a part of what is not his own, to obtain a license to hold the remainder. No. Let him restore to its rightful owner that which has been unlawfully taken; or if this owner cannot be found, let

him give to the Lord the last farthing of his ill-gotten pelf. "Behold —said the truly penitent Zaccheus—behold the half of my goods I give to the poor, and if I have taken aught from any man, by false accusation, I restore him four-fold." But if, by the peculiar smiles of providence on our lawful enterprise or industry, we are prospered in an unexpected and unusual degree, and wealth is suddenly or rapidly thrown into our hands, then indeed, we have reason to say with special propriety, "this cometh of the Lord:" and if we have any right views of duty, we shall see that we but serve God with his own, when we are liberal of this property, in promoting every pious and useful design.

This is also true, in regard to those possessions which are acquired slowly, difficultly, and laboriously. Did you use much management and contrivance in getting what you possess? Were you very diligent, assiduous and persevering? Were you frugal and economical in all your concerns, that you might save a little? And who was it that gave you that capacity, that turn of mind for management and enterprise, which has made the whole difference between you and those improvident creatures, whom the want of foresight, contrivance, or resolution, keeps in perpetual poverty? Who was it that gave and preserved to you that health and activity, without which all your endeavours must have been suspended or prevented, and for the want of which, so many labour under the accumulated pressure of penury and disease? Who was it that produced those favourable occurrences, which introduced you into business, and which rendered that business profitable? Who was it that saved you from those disastrous mistakes, and accidents, and losses, by which hundreds of honest and industrious men are constantly thrown backward, and kept from getting on prosperously in the world? Who was it that has rendered *your* business-enterprises successful, when thousands, who have wanted neither skill, nor diligence, nor integrity, can scarcely keep themselves and their families above absolute want? Who has preserved your property, since it was obtained, from the destruction of fire and storm; and from a thousand incidents, against which human wisdom and power cannot provide, and by which "riches make to themselves wings and fly away?" Who was it?—It was God that did all this. He did for you that which you could not do for yourselves—that, without which, you would have been, at this hour, as poor as any unhappy mortal that asks your charity. All your possessions, then, have actually come of God—He has given them to you; and whenever you lay out a part of them, in any service that he requires, you only give him of his own.

It were easy, my brethren, to pursue this train of thought to a much greater length—It were easy to show in detail, that as "the earth is the Lord's and the fulness thereof," as he is the Creator—the original and absolute proprietor of all the good things that we possess; and as it is by the order of his providence, and by that alone, that they are conveyed into our hands, they do all, in the most emphatic sense, "come of him:" And that, whenever we expend, in a service that he requires, something of this store that he hath put in our keeping, it is no more than serving him with his own property. But these ideas are too plain to need explanation, although they well deserve a careful remembrance. I therefore proceed—

II. To deduce from what has been stated a number of practical and important inferences.

First, then, If all that we possess be given us of God, and we do but serve him with his own, when we make the best and most liberal

use of our property, then assuredly, we have no reason to be proud, or to appear great in our own eyes, either on account of what we possess, or of any good purposes which we may promote by it. This is the important and practical truth which is taught us in the text and context, by the language and the conduct of their royal and inspired author. He possessed much, and he did and devoted much to the service of God, and yet he takes no praise to himself—Nay, he was truly humbled, as every good man will be, in thinking that so unworthy a creature as he, should be so favoured and distinguished by a kind providence, as to be able to do the desirable service which had been performed. Contrast with this, the arrogant and impious spirit of another monarch, the proud king of Babylon; and let his awful doom prove a warning to us, not to ascribe to our own wisdom or efforts what belongs to the divine bounty—"All this came upon the king Nebuchadnezzar. At the end of twelve months, he walked in the palace of the kingdom of Babylon. The king spake and said—is not this great Babylon which I have built? for the house of the kingdom, by the might of my power and for the honour of my majesty. While the word was in the king's mouth, there fell a voice from heaven saying—O king Nebuchadnezzar! to thee it is spoken; the kingdom is departed from thee: And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Brethren, be our situation what it may, let us always remember that "pride was not made for man." Gratitude—the most lively and the most humble gratitude to God—is the sentiment that we ought to feel and cherish, when the divine bounty renders our worldly circumstances comfortable, or enables us to do good to others. But the moment that pride begins to swell and inflate our foolish hearts, we act the very part of a beggar, who applauds himself because he has received an alms.

2. If worldly wealth cometh of God, then he has an undoubted right both to withhold it, and to take it away, according to his sovereign pleasure. Children of poverty—God has done you no wrong, in not giving you the riches of this world. Shall he not do what he will with his own? Perhaps he has seen your present condition to be best for you.—Perhaps he keeps you poor at present, that he may bestow upon you "the true riches" in an eternal state. Let no murmuring or repining emotions be indulged against his sovereign will: And if any to whom I speak, were once in other and better circumstances than they now are permitted to enjoy, let them remember, that what they possessed was only lent of God; and that he had a right to call and take it whenever he pleased.

> "He gave, and blessed be his name,
> He takes but what he gave"—

Think of the language of holy Job when deprived, not only of all his wealth, which had been great indeed, but of all his friends, and his bodily health and ease—"Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!"

3. If all that we possess comes of God, and we serve him with his own, in all the good that we do, then surely it follows, that the kindness, grace and condescension, of our heavenly Father is most con-

spicuous, in rewarding us for every good work, as if it had been wholly our own. In the great day of final account, Jesus Christ, our Saviour and our Judge, represents himself as conferring the heavenly inheritance, purchased by his own infinite merits, and conveyed to his people by his own infinite grace, on those who have fed the hungry, clothed the naked, visited the sick, and relieved the prisoner, from a regard to him and to his commandment. Most generous master!—most condescending Redeemer!—thou givest us all the means, and all the disposition to do good that we ever possess, and then thou commendest and rewardest it, as if it had belonged wholly to ourselves. Let this be an example to those who receive the charity of others. It indeed comes from God, and to him your principal gratitude is due; but if he rewards the instruments that dispense this bounty, you certainly ought to love, and to pray for a blessing on them.

4. We learn from this subject that a truly godly person, so far as he acts agreeably to this character, does and will, consider himself in no other light than as a steward of that portion of worldly wealth, which divine providence has entrusted to him; that agreeably to this idea he is to dispose of his property, and agreeably to this idea he is to account for it at last. It is this, my brethren, which distinguishes the real practical Christian from the man of the world, in regard to worldly things. The man of the world considers them as his own,—his property,—his portion: but the real Christian who views them in the light of faith, sees that they are not his own,—not his property—not his portion. The whole belongs to God, and he is only a steward, put in trust, to manage it to the best account. He serves indeed an indulgent master, who permits him to take enough for his own comfort, and to make a suitable provision for his posterity, or dependents. But he is not at liberty to consume more than this: he is to waste nothing; he is to use no more than his comfort requires, and he is to give no more to his children than, in his best judgment, he believes will make them most useful. All the rest, be it more or less, he is to employ in serving God. This is the rule by which a Christian should walk; by which some have actually and honestly walked—And yet—tell it not in Gath—there are many worldly men who will give more—and more cheerfully—to any charitable or pious design, than some who make a high profession of Christian piety.

> "That man may last, but never lives,
> Who much receives but little gives;
> Whom none can love, whom none can thank;
> Creation's blot, creation's blank.
>
> But he who marks, from day to day,
> With generous acts his radiant way,
> Treads the same path his Saviour trod,
> The path to glory and to God."

DOCTRINES OF THE CROSS.

We recommend the following article, from "The Literary Review," to the careful perusal and consideration of our readers.

It is worthy of serious inquiry, whether the more interested and extended study of our doctrinal system, must not precede the hoped for advance of Christianity. It was in this way, and not by wild and impetuous efforts, that Spener and Franke sought to prepare for the

reformation of which they were instrumental. And it is with the same enlightened views of the bearing of evangelical doctrine upon the kingdom of Christ, that the noble company of modern reformers in Germany, are devoting themselves so ardently to the study of all the departments of theological science.

But the knowledge of the doctrines of Christianity should not only be studiously pursued; it must be industriously circulated, by those who would hasten the coming of a better day. Indeed the substance of Christian effort must ever consist in *holding forth the word of life.* The existing evils in our moral and social state, can be removed in no other way, than by bringing all the orders and institutions of society under the pervading influence of the doctrines of Christianity. To this influence, mingled so early and so strongly in the forming elements of our society, is our favoured country indebted, for its moral and religious superiority to other portions of the world; but it must be greatly increased, before our land will be, what a Christian land should be. Is there not reason, however, to suspect that the movement as to doctrinal knowledge is rather retrograde than forward, in the public at large? This we know is the belief of many, whose age enables them to contrast the past with the present. The vehicles of general religious information are, indeed, greatly multiplied; but they are more occupied in conveying the news of religious operations to the Christian public, than exhibiting and enforcing the doctrines of our religion. How few of all the books and periodical publications of the day, have for their object to establish the minds of Christians in the belief of the fundamental articles of their system! How little of the instruction given to the young in families and Sabbath schools, is of a doctrinal nature! The Catechism is laid on the shelf, and covered with the dust of neglect, and its place often supplied by the religious story book. From the pulpit, too, how rarely are there now heard those clear and lucid exhibitions of scriptural doctrine, which were regarded by older divines as the best and only means of promoting a stable, enlightened and vigorous piety!—This growing tendency to omit doctrinal instruction, unless checked, must issue in a state of things sadly the reverse of the sanguine expectations we are accustomed to cherish. And parents and teachers, who now neglect to instruct those committed to their charge, in the elements of the Christian faith, ought not to wonder should they see them hereafter unstable as the shifting sands of the desert, and driven about by every wind of doctrine.

Would we guard against instability, apostacy, and fanaticism, we must guard against that ignorance of religious truth, which is the fruitful parent of these evils. Would we do any thing to realize the cherished hopes of the church, we must prepare for their accomplishment from afar, and begin the train of causes, by disseminating the knowledge of Christian doctrines. That sort of piety which is now wanted, and by whose steady energies the christianization of the world is to be accomplished, must be grounded in the convictions of the understanding, as well as fired by ardour of feeling.

There is still another duty which Christians owe to the system of revealed truth, viz. *to contend for it*, when it is assailed. This duty, like those already mentioned, results principally from the established connexion between the truth and the moral renovation of men. If there is any thing in the world worth contending for, it must be a system so nearly allied to the present and eternal welfare of our whole

race. The sublime results to which the doctrines of the gospel are conducive, enjoin an unyielding steadfastness in their defence, and condemn that false toleration by which they are often surrendered. The magnitude of the end for which the truth is revealed—the reconciliation of the world unto God, ennobles zeal for its maintenance, and advances martyrs for its cause to an equal rank with the most illustrious benefactors of mankind.

The defence of the doctrines of the gospel has, accordingly, been considered a sacred duty in every age of the church. The true hearted Christians, in the days of early persecution, loved the doctrines of Christianity too well, and knew too well their efficacy, to yield them up without a contest. Standing firm upon their inmost convictions of truth, they could be moved neither by the allurements or menaces of worldly power. Could they have listened to the dictates of worldly policy, and silently acquiesced in the perversion of the doctrines of Christianity, they would have looked upon themselves as traitors to the cause of God on earth.

How much is the church of later and more peaceful days indebted to the noble intrepidity, the holy fortitude and firmness, of these early defenders of its faith! Had Athanasius or Augustine, not to mention others, quietly surrendered the vital doctrines for which they contended, the Christian world might, to this day, have been overspread with the disastrous shadow of Arian or Pelagian heresy!

There are many who seem to suppose, that there is no longer any occasion for that vigilant and jealous defence of the doctrines of the gospel, which was formerly necessary—that these doctrines have become sufficiently established by the efforts of our predecessors, and that our whole duty lies in making them known through the earth. But this opinion overlooks the fact, that most errors in religion have their root in the depravity of human nature; and though they may be suppressed at one time, they will again spring up, as long as the quality of their native soil is unaltered. It proceeds, too, on a mistaken view of the appointed lot of the church on earth. "It is but ignorance," says that great philosopher whom we have before quoted, "if any man find it strange, that the state of religion, especially in days of peace, should be exercised and troubled with controversies: for as it is the condition of the church militant to be ever under trials, so it cometh to pass, that when the fiery trial of persecution ceaseth, there succeedeth another trial, which as it were by contrary blasts of doctrine, doth sift and winnow men's faith, and proveth whether they know God aright."

Happy, indeed, would it be for us, if we could believe that these "contrary blasts of doctrines," had spent their force, and would never again sweep over the church. But one must be very unobservant, who does not see, that there are tendencies of theological sentiment at the present time, which threaten, in their full development, the essential doctrines of the Christian faith. If this be really so, how false and dangerous is that security respecting the doctrines of Christianity, into which so many are lulled by the present outward prosperity and the opening prospects of the church! Should the church of this day, flushed by its recent victories, become negligent of its own defence, and leaving the palladium of its safety unprotected, send forth its sacramental hosts for distant conquests, it could not be long before its triumphant legions must be called back, to recapture their own walls and bulwarks from their insidious foe.

Besides the dangerous tendencies of theological sentiment to which allusion has been made, there are other dispositions infused by the spirit of the times, which are peculiarly adverse to religious truth, and which demand peculiar watchfulness in guarding its interests. That impatience of the restraints of authority—that irreverent contempt of ancient opinions and usages—that restless spirit of innovation—that all-pervading rationalism, which will receive no mysteries unexplained, and thinks to fathom and comprehend even the deep things of God;—these, and other congenial dispositions, which so strongly characterize the present times, are most unfriendly to the pure belief of a system of truth, authoritative in its very nature, as revealed from God, venerable in its aspect, as handed down through a long tradition, and humbling to the pride, and far above the measure of reason, in the sacred mysteries which it contains.

HYMNS FROM THE GERMAN.

A correspondent has obliged us with a metrical translation of a number of German Lutheran and Moravian Hymns, of which the following are specimens.

EBENEZER.

The Lord my God has hitherto
In perfect safety led me;
Watch'd over me my whole life through;
Shelter'd, and cloth'd, and fed me:
Has shielded hitherto my head,
Has held me up, and comforted:
Thus far my God has help'd me.

Therefore I glory in the Lord,
Therefore my soul rejoices:
Oh that to sound His praise abroad
I had a thousand voices!
I write it on my memory,
The Lord has done great things for me,
The Lord of hosts has help'd me.

O God, henceforth, as hitherto,
Be Thou my strong salvation!
For Jesus' sake my whole life through
Grant me the Consolation!
Oh help me still, while I have breath,
Help me in life, and in my death
As thou thus far hast help'd me!

CHRISTMAS.

Son of God, all hail to Thee!
Hail to Thee, thou Son of Mary!
Thou art born to ransom me,
Thou art come my sins to carry!
Save me from th' avenging rod,
O my Brother and my God!

Adam's fall my soul bereav'd
Of a holy, heavenly nature;
Born in sin, in sin conceiv'd,
I'm a fallen guilty creature:
But my hope is now in Thee;
Second Adam, change thou me.

Second Adam, born on earth,
That my soul, with sin polluted,
By a new and better birth,
With thy holiness recruited,
Might become a little child,
Holy, harmless, undefiled.

Even so, Lord Christ, Amen!
Let me take on me Thy nature,
As thou tookest mine, and then
Be renewed in every feature,
In the likeness of thy face,
Line for line, and grace for grace.

BEFORE SERMON.

Jesus! Master! we are here,
To thy Word and Thee to hearken:
Thou must make our spirits clear,
Which the mists of sin bedarken;
Let thy word, in season spoken,
Be to us of good the token.

Thou must lift our souls on high,
Even to thy holy heaven;
Thou must cleanse and purify
From the old malicious leaven;
Thou must kindle our devotions,
Filling us with holy motions!

Jesus, thou must call us; Thou
From their sleep the dead awaken;
Yea! in every bosom now
Let the powers of hell be shaken!
Make us willing in the hour
Of thy love and of thy power!

Ch. Observer.

Miscellaneous.

BAD THOUGHTS.

Translated for the Christian Advocate from the Archives du Christianisme of 14th June, 1834.

Among all the temptations that afflict Christians, there are none more habitual, and at the same time more painful, than bad thoughts.

In the morning, even before we have lifted up our heart to God, bad thoughts too often assail us; and frequently they do not quit us till the evening. We are happy, indeed, if they do not pursue us through the dreams of the night.

Bad thoughts mingle themselves with our joys to interrupt them; with our sorrows to render them more poignant; with our prayers to mar their life and efficacy; with our religious discourses to transform them into falsehood; with our acts of devotion to change them into acts of hypocrisy. They rise up, like a dark and cold mist, between the sun of righteousness and our poor souls.

Nevertheless, as "all things work together for good to them that love God," bad thoughts may come, under the blessing of the Lord, as means to promote repentance, humility, and the eventual sanctification of the Christian.

They ought to convince us at once of our own utter weakness, and of our extreme need of prayer. No human prescription has power to heal this inward malady. None but the great Physician of souls can apply a remedy to this disease. Therefore, in these moments of trouble, let us fly immediately to God; let them urge us to pour out our whole soul at the footstool of our Heavenly Father, who seeth in secret; let us look for deliverance from Him. The God of love has an ear always open to hear us, compassion always ready to pity us, and a hand always sufficiently powerful to free us from the slavery of sin.

Bad thoughts ought also to make us perceive the extreme need which we have of Christ and his merits. In our natural state we do not discern this great truth. Men who have not led a life notoriously criminal and scandalous, are disposed to form too high an opinion of themselves; and if they have made some efforts to obey the commandments of God, they are self-complacent, and place their confidence in their pretended good works. But these secret temptations, although we strive to guard against them, abase our pride and humble us into the very dust. They show us that all our actions are polluted, that our best works are marked with shameful imperfection, and that "from the sole of the foot even unto the head, there is no soundness in us." (Isa. i. 6.) What other way of salvation then remains for us but to go to Christ? Let us go to him with all our guilty stains, and he will efface them by his blood; let us go to him with all our poverty, and he will not disdain to enrich us. Thus all these trials, however afflictive they may be at present, will become in the end the subject of great joy, if they lead us to Christ, and oblige us to rely on him alone for salvation.

Behold then, O my soul! how thou mayest be able to console thyself in these moments of agony, and to fortify thyself in the good combat. Say to thyself, I have bad and vile thoughts; but God enables me by his grace to hate them. It is through his grace that they are not my delight but my burden. I find in this blessing the consolatory assu-

rance that he will not fail to deliver me entirely from that slavery under which he himself has taught me to groan. I have sinful thoughts, but my glorious Saviour has died to expiate them. However base and criminal they may be, the blood of Christ can wash me from them, and render them white as snow. (Isa. i. 18.) These temptations return often, it is true, and often do they increase my sadness; but Jesus intercedes yet more frequently for me; he always lives to be my advocate with the Father. He pleads continually my cause before the throne of God; he will never, never despise the interests of my poor afflicted soul, and his intercession will prevail against all my miseries. The most tender mother has not as much care for her own child as the Lord Jesus has care for me. (Isa. xlix. 15.)

Be of good courage then, humble and pious Christians, although you are pursued by bad thoughts, and "take unto you the whole armour of God, that ye may be able to withstand in the evil day." (Eph. vi. 13.)

From the Chr'stian Observer.

PERFUMED WORDS.

"You are not to cast a ring for *the perfumed words of the time*, as *accommodation*, *compliment*, *spirit*, &c., but use them properly in their place, as others." This was a piece of advice which Ben Jonson gave to the letter-writers of his age; and it is good and wholesome counsel for writers of any kind, or any age. When a word is perfumed with the odour of high fashion, one is tempted to show it off too often, and at wrong times, and in this way to expose oneself to the charge of literary modishness. For there are as many changes of fashion in language as there are in dress; and in the former, as well as in the latter, "a diligent kind of negligence" is the best, though not the most obvious, way of proving oneself to be familiar with the habits and usages of society. Besides, a good word ought not to be spoilt and worn out before its time. The finest tunes lose their respectability, and grow distasteful, when they are played continually upon every street organ; and in a similar way the choicest words and phrases may easily be made to work themselves out of fashion, if they are forced in on every occasion, rightly or wrongly, for the mere purpose of decoration or disguise. For fine words often serve as a substitute for fine thoughts.

A few weeks ago I heard a preacher begin a very poor sermon by telling his congregation that "they were not to expect from him any *curious*, *metaphysical*, or *consecutive* reasoning;" and there certainly was no reasoning of any kind in the sermon; but there was plenty of what he seemed to consider very "ornate and delicious language."*

* Our correspondent had mentioned the denomination of Christians to which the preacher he alludes to belongs; but as "billeting the bullet" might appear vexatious, without adding to the weight of the argument, we omit it. A lady some years since mentioned to us the exordium of a discourse which she had recently heard from a preacher of the same denomination; who, preaching before a London audience, many of whom were probably better educated than himself, gave them obliquely to understand what wonderfully recondite and learned matters he could have skilfully handled, if he had not felt it his duty, for their better edification, to condescend to their capacity; comforting them with the reflection that vast research and elegant learning were not necessary to salvation; "for," said he, "a man may get to heaven though he has never read Milton's Paradise Lost, or Dr. Johnson's Rambler:" to have done which he of course considered the climax of human erudition. Such instances of bad judgment—we will impute nothing worse—show the great value of that solid educa-

And many of our best writers and speakers are much too fond of perfuming their sentences with fashionable words and phrases, though with more skill and discrimination perhaps than generally fall to the share of such persons as the preacher above alluded to.

For an example of this abuse of language, I may refer to the words *subjective* and *objective*, for which we are indebted to German philosophy, and which are excellent good words when used in moderation; but there are books where they occur in wearisome frequency. The translator of Neander's Church History has made much too free, in his preface, with these "perfumed terms of our time." We find them in almost every sentence; and they give the preface a look of philosophical "overmuchness," as Ben Jonson would say, which is rather offensive to good taste.

Again, the philosophical doctrine of "the association of ideas" brought into fashion the verb *to associate*, and its conjugations; and these words are used, to a great excess, in almost every book which is written with any considerable elaboration of style. *Condition*, *conception*, and a great many other words, are in the same predicament. In your volume for 1832 (page 782) I suggested that *conception* would express the sense of μορφωσις in Rom. ii. 20. 2 Tim. iii. 5. But this word has about it too much of the perfume of fashionable philosophy, to be fit for such a book as the English Bible.

I will mention, in connexion with the above, another of Ben Jonson's rules for good writing. "For the consequence of sentences," he says, "you must be sure that every clause do give the cue one to the other, and be bespoken ere it come." St. Peter is particularly distinguished for his adoption of this method of composition. "In the structure of his periods," says Michaelis, "St. Peter has this peculiarity, that he is fond of beginning a sentence in such a manner that it shall refer to a principal word in the preceding. Wetstein, in his Note to 1 Peter i. 4, has very justly said: Observant interpretes, Petrum, quod et Johannes in initio Evangelii facit, ita sermonem suum ordinare, ut membrum sequens ex præcedentis fine inchoet, et cum eo connectat. The consequence of this structure is, that the sentences, instead of being rounded, after the manner of the Greeks, are drawn out to a great length; and in many places, where we should expect that a sentence would be closed, a new clause is attached; and another again to this; so that before the whole period comes to an end it contains parts which at the commencement of the period do not appear to have been designed for it. St. Paul, though he was likewise inattentive to his style, and frequently extends his periods by the insertion of parentheses, yet, if we except the Epistles to the Ephesians and Colossians, has not injured their rotundity by the addition of clause to clause."*

tion which the clergy of the Church of England generally enjoy. We do not place piety and correct judgment in the same scale, but a lack of the latter by no means proves the existence or development of the former. The due union of academical with theological training, each sanctified by divine grace, is that which both churchmen and dissenters should endeavour to secure, especially in this refined and fastidious age.

* There is much that rings painfully on our ear in passages of this sort from German writers. We do not deny that there is great diversity of manner among the sacred penmen, and that each has what is characteristically his own style of writing; but then, since the Holy Spirit was pleased to make them, as it were, his amanuenses, we must of necessity consider their words and sentences as in each place the best possible for the occasion: nor does it appear right for us to say of an inspired writer, that he was "inattentive to his style," if by that phrase it be meant to intimate that his com-

It certainly admits of question, whether Ben Jonson's rule is a very good one. In Hooker we generally find the beginning of every sentence *hooked on* to the end of that which precedes it; and the effect of this has been injurious to the beauty and general perspicuity of his composition. Sentence ought to "give the cue" to sentence; and this seems not to be compatible with a very close dependence of the clauses on each other. For the relation between two sentences has nothing to do with the relation between the final clause of one and the initial clause of the other. Perhaps, however, this may not be the meaning of Jonson's rule; though I do not see how else it can be a rule "for the consequence of sentences."

M. J. M.

From the Christian Observer.

THE GRAVE OF CALVIN.

A melancholy proof, amongst others, how much the spirit and doctrines of the Reformation have ceased to be valued at Geneva, is the ignorance which prevails of what may be styled the sacred localities. If the stranger inquire, Where did Calvin live? where did he die? where is his grave? No one is able to give any positive information. Many persons can give no information at all. Nay, will you believe it, that, after being more than a year at Geneva, I am not certain of the house in which he died?

On inquiring for the place of his death, I was first assured that it was the same house which is now occupied by the Evangelical Society, in the *Rue des Chanoines*; and it was considered a very interesting circumstance, that the principal effort of our day to restore to the Church of Geneva the great truths which Calvin had proclaimed in it, should have been brought into operation just where Calvin rested from his labours. But, on demanding what authorities existed for this opinion, I saw there was reason to make further researches; and in pursuing them I was assured, in another quarter, that Calvin died in the *Maison Claparede*, a large and ancient building on the north side of the cathedral. Here, however, my embarrassment did not end; for soon afterwards information was given me, that, according to ———, the great Reformer positively died in a house near the ancient gate of the *Corraterie*. To complete the confusion, M. ——— refers me to a dwelling in the Bourg de Tour as the place of Calvin's abode. I am told that Calvin's will is dated from the *Rue des Chanoines;* but we are still uncertain of the house.

Were this indifference to a man whose name has shed such lustre over Geneva, the result of holy and ardent desire that God should be every thing, and man nothing—were it, in fact, the disposition of Calvin himself, who was so anxious that no Popish homage should be paid to his remains or memory, that he forbad the erection of a monument on his grave—then, indeed, Geneva might be congratulated. But, alas! when we find, that it is either direct hostility or cold apathy to the great truths of the Reformation which has induced such an oblivion of him, whose name will ever be had in honour by the true adherents of

position might have been improved had more care been bestowed upon it. It would not then have been God's word, as God has actually given it. We leave it to Neologists to say that it would have been something better.

Jesus Christ, we cannot but lament, and feel troubled by the reflection, how unstable and unenduring are the labours even of the best of men. *The gates of hell shall never prevail against the church of Christ*, but against the endeavours of a Calvin and Luther, a Cranmer and Fenelon, they have in appearance prevailed, and may prevail.

I have met with no written testimony in regard to the precise spot of Calvin's burial. It is only recorded, that he was interred in the public cemetery of *Plein Palais;* and, as I mentioned above, without a memorial. There exists, however, a tradition that the grave was marked by four willow trees, which were planted around it; and the grave-diggers of the cemetery informed me that this place is never disturbed for the formation of other graves. Though no certainty, I fear, can be obtained on the subject, I think there is a high probability of the truth of this story. We can scarcely suppose that no trace or recollection whatever of the grave should have been transmitted to posterity, and this is the only one which exists. Two of the willow trees are still standing, and they have every appearance of having stood between two and three hundred years. The other two were blown down by a violent *bize*, or north-east wind, a few years ago; nor is it probable the others will long survive them. Surely there is no improper enthusiasm in saying, that nothing of a local nature interests me so much, at Geneva, as Calvin's grave and Calvin's willows. I can see the willows distinctly from the house in which I write, though the Rhone flows between.

Another fact, which indicates how much disregard to important recollections has been predominant, is the following. At the epoch of the Reformation of Geneva, which will be exactly three hundred years ago in the month of August next year, two brass plates, with Latin inscriptions, commemorative of that signal event, were affixed, one to the *Hotel de Ville*, the other to the gate of the *Corateric*. Where are they? I can find no trace of either. I trust, for the honour of Geneva, they will be discovered, but hitherto my inquiries have been fruitless. It is pleasing to think that these, and many other subjects relative to the Reformation, will be brought to light, as far as shall be possible, by the diligent researches of Mr. M'Crie, son of Dr. M'Crie, of Edinburgh, who is now examining with much care the archives and other ancient documents of Geneva.

I am glad to find that no one will be able to point out the exact spot where Servetus was burnt. I lately took a walk to the *Champ de Bourreau*, the ancient place of execution, and where Servetus closed his melancholy career. A few years ago the ground was all waste, and a large cavity existed, which was the place of death; but recently it was sold by Government, and the purchaser has completely filled up the hollow, changed the whole appearance of the neighbourhood, and converted the Golgotha of Geneva to a smiling field. I trust this event is emblematical of the better views and feelings which are gaining possession of Christendom, in regard to religious liberty. May the time soon arrive, when universally the truth of Christ will be left to fight its contest and gain its victory by its own heaven-born strength, unaided, or rather unembarrassed, by the *weapons* of *carnal warfare*.

I cannot close these allusions to Calvin without informing you, that, if you visit Geneva, you will find one undoubted memorial of him in the public library; it is a large collection of his original letters. May nothing be suffered to injure this relic! Another most valuable relic of true Christianity, perhaps the most valuable that exists, in its con-

trast with Popery, is "The Noble Lesson," one of the few manuscripts of the Waldenses which have escaped destruction, and which is preserved in the same library.

Last of all, let us rejoice, that though Geneva, like England and other Protestant countries, did for a time almost forget its Reformers and its Reformation, now again there are many minds within its precincts enriched with the same faith, many hearts glowing with the same hope, and many immortals on their way to the same glory.

Weep, willow! weep,
O'er Calvin's grave;
Blest is his sleep—
Wave o'er him, wave!
Tombs of marble may glitter, death-pompous, around,
To boast their mouldering guest;
But that willow, it weeps in silence profound
O'er the green-grass home of his rest.

How calm the loved spot!
Thus calm closed his days:
All tumult forgot;
Above, all praise!
Savoy's rage, Rome's assault, and the infidels' madness,
Once troubled his spirit in vain;
With the days of his joy there were dark days of sadness,
But those days shall return not again.

Still enthron'd is St. Pierre
On Geneva's fond home;
Rhone's blue wave is there,
Mont Blanc's snowy dome:
But echoes no more Heaven's loud proclamation,
Messiah a mortal! Messiah divine!
Withdrawn is Heaven's light from its noon elevation:
'Tis only dim Nature can shine.

A stranger, I pray
For Geneva—I feel;
Heaven restore the bright day
Of this fair city's zeal!
May a Calvin anew with his wisdom be teaching
The way to a mansion above;
May a Farel again with his thunder be preaching
To flee from God's wrath to his love!

And when Calvin shall rise
From this grave of his rest,
And a voice from the skies
Shall pronounce him blest,
May I start from my humble repose to new breath,
And join the victorious throng!
Is that grave far away, or near him in death?
We'll sing evermore one song.

ANGLICANUS.*

* But though Calvin's grave cannot be found, his memory lives; and in his admirable writings—admirable, whatever may be the varying opinions of Christians respecting some things in them—being dead, he yet speaks. We begin to hope that the prejudices which have long prevented many persons from studying them, are dying away; and that before long, no man, who wishes to be a sound divine and an intelligent reader of God's holy word, will be scared away from the treasures amassed in those invaluable writings, because he does not in all respects cohere with the illustrious writer's doctrinal system. We are happy to announce that his Commentary upon the Romans, with his Life prefixed by Beza, has recently been translated into English by the Rev. Francis Sibson, of Trinity College, Dublin. We need not inform the theological scholar, that the original work abounds in highly valuable matter, critical and practical; but we congratulate the English reader that it is now accessible to him in a very excellent vernacular translation.

We have read with great interest the speeches made at the last meeting of the British and Foreign Bible Society. They are all excellent and animating. The two following will, we think, interest, and we hope, edify our readers, as much as any thing that could fill the space in our pages which they occupy.

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The Rev. Mr. Abeel, an American Missionary, from China.—My Lord, I much dislike to hear, and much more to offer, apologies for not speaking, or for not speaking well; but I feel that I should do injustice to the cause which I desire to promote, if I did not mention that, owing to a long and severe indisposition, I fear I have neither strength, nor nerve, nor mental ability, to advocate its claims.

It has been my lot, as many in this assembly know, to visit China and the adjacent country of India. And it affords me great happiness to have the opportunity at this time to state, before so vast an assembly, those facts respecting China, which we have all been so slow to believe, but which stand connected with such eternal results.

It has been thought by the Christian world at large, that China was quite inaccessible to Missionary operations. It has been concluded—(though not concluded, for conclusions demand premises;) it has been opined—(though it is not an opinion, for opinion is the result of judgment, at least of experiment;) but it has been fancied, that China could not be entered—that its walls could not be scaled—and that three hundred and sixty millions of souls must perish, and perish for ever. And these sentiments have been entertained amidst a host of counteracting facts, sufficient to have overturned the soundest conclusions, unless they had been grounded upon eternal truth. I am happy however to state, that these sentiments have been general only amongst one class of persons: and yet that class is the only class capable of benefiting China—I refer to Protestant Christians. Judaism has entered China, and has retained a foot-hold there, from time immemorial. Buddhism—a system of absurdities and monstrosities, such as have seldom visited the fancy, and never the intellect or judgment of men—Buddhism has entered China, has transfused itself through all ranks, and hung its dark tenets *in terrorem* over the minds of millions there. Mahometanism has entered China—not by the might of a victorious sword; but it has entered peacefully, and has blinded some of the noblest minds in that vast empire. Catholicism has entered China, and, under circumstances the most unfavourable, it has subdued thousands and millions to its sway. Catholicism was expelled from China—and what was the result? Oh that I had a voice that might echo from pole to pole, while I mention it! The Catholic Missionaries, influenced by motives which you know as well as myself, re-entered China, and have continued, from that day to this, operating silently, though powerfully, in that vast empire. Oh let it be known, let it be understood by the world of Protestants, that the laws of China were all set in array, the officers of China were all aroused, against the introduction of Catholicism; and yet it penetrated, and every year its Missionaries are entering the empire. I have in my possession statistics which show, that there are at present hundreds of thousands—nay, if my memory be not inaccurate, millions of Catholics in China. I mention these facts, to let the world know, that there is but one class of persons who have conceived that they could do nothing with China, and that class is Protestant Christians!

And here there is one fact, which must encourage a society con-

vened, as this is, to diffuse the word of God; namely, that Buddhism, that sink of Atheism to which I have referred, owes more to the very means you have it in your power to adopt, than to any other. Buddhism owes more to the press, than to the priest; more to the written, than to the living epistle.—It has been thought, and I fully concur in the sentiment, that the world is to be converted through Missionary efforts. Allow me to mention, to whisper, if I could so whisper as to be heard throughout this auditory—allow me to whisper in your ears, that I never knew but one Missionary in my life, in whom I had complete confidence. You may think this an uncharitable remark; but I never found any of my fellow Missionaries who did not coincide in it. This Missionary I found in China—conversant with its language, and diligently engaged in instructing the heathen. This Missionary had made repeated voyages along the coast of China, from island to island and from country to country; and the ships which bore him thither have often left him alone—and what could he do? he went forth unaided—he went forth alone—he entered every town, every hamlet, almost every village. He penetrated up to the capital; nay, it is said that he even entered the palace of him who styles himself the "Sun of heaven," and there attempted to teach the "Sun of heaven" himself the true way to heaven. This Missionary afterwards did me the honour to accompany me; and such another companion I never expect to find! Where I could not go, he went; and what I could not do, he did. He penetrated where it would have been hazardous for me to attempt to go. When I entered China, and laboured among the millions there who had no teacher, he went with me; he entered there amongst all classes of men; he entered the very palace of one of the principal priests of the empire, the chaplain of the emperor; he taught him for weeks together, living with him, and was unwearied in his exertions. What was more remarkable than all!—with all his powers and all his elevation of soul, with all his capabilities, so that each of us admits that he is nothing to him, and can do nothing without him—yet he became my servant! I sent him on board some junks that were returning to China, and there he sat, day by day, teaching the mariners; and, reaching with them the end of their voyage, he again entered China, and went forth as he had done before. Now I have no doubt, my lord, that you, and all present, are desirous to know who this Missionary is. I will first tell you who he is not. He is not a Churchman; he is not a Dissenter; he is not a Calvinist, nor an Arminian; he is not an Englishman, neither is he an American; he is not a Scotsman, nor a Hollander. He appears to hate all sects; many of the most prominent of which I never heard him deign to mention. But the question returns, What has this Missionary's conduct, and this man's speech to do with the operations of the Bible Society? The Bible! why that is the very name of the Missionary, of whom I speak. The Bible Society! why that is the very society that sends him forth. Yes—this is the only Missionary, upon whom myself or my fellow-labourers depend, for the conversion of the world; and you have now the exceedingly great privilege of sending forth this Missionary, who understands almost all languages, and who has almost the powers of ubiquity—you have the privilege of sending him forth into China, and into all the vast kingdoms and islands of the east. It was my honour, at some of the out-posts, to visit the junks carrying on the China trade, and to supply fifty of those junks with this Missionary; and it may be the honour of many here to send him forth through the length and breadth of that almost

boundless empire; and it is my earnest desire, and no doubt the desire of all here present, that he may be sent even to earth's remotest bounds. With these remarks, I beg to second the motion.

The Rev. Mr. Knill, from St. Petersburgh.—My countrymen, I rejoice to meet you at this time! You are met together to send the Bible —that Missionary of whom our excellent friend has been speaking— to send that Missionary to all the world; and you are met on a glorious design. I appear amongst you this morning as, comparatively, a stranger; for a large portion of my life has been spent in distant lands. It has been my happiness to be employed, in some humble degree, in sending that Missionary to distant nations—it is just twenty years since I first commenced distributing the Bible. I was then at Gosport, preparing to go to labour amongst the heathen; and it was observed, that there appeared to be thousands in Gosport who never went to public worship, who seemed to have no regard for their precious souls. And the question was asked, Is it consistent with our character, as professing ourselves Missionaries of Christianity, to let these people perish, without speaking to them one word? It was agreed that, on the approaching Sabbath, one of the Missionaries should go upon the beach, and try to assemble the soldiers, sailors, porters, and many others there, who never went to any place of worship. One of us accordingly went; and, taking with him a large bundle of tracts, began to circulate them. The people were surprised: they said "Who are you? who gave you any interest in our welfare?" He replied, "I am one of your fellow sinners, to whom the Bible has been sent from heaven: you are dying creatures; you will perish if you do not attend to the means of salvation." They heard what he had to say, took his tracts, and thanked him. He then said, "Next Sunday, if you like, some person will come and preach to you." "Let him come!" said they. That honourable office devolved on me. I went, and stood upon some steps in the market-place, and gave out the hymn which begins, "Life is the time to serve the Lord;" which was sung to the Old 100th. The people threw up the sashes in the High Street, and looked out of their windows; numbers came to the doors, and the street was almost filled with people, listening to the word of God. There was many a hearty tar, who had faced the cannon of the enemy undaunted, now come to hear the Gospel; and the blue jacket was raised, this way and that way, to wipe the tears from their cheeks. I took for my text— "I have a message from God unto thee!" At the close of the service, I saw a fine young fellow, belonging to a frigate in the harbour, come bustling in among the crowd towards me. I thought within myself, What does he want? does he know me? or is he coming to strike me? But when he reached me, he said, "I am sure you must be thirsty: here is a three-shilling bit—take it, and have something to drink." I thanked him, and told him I did not want it. "Yes, yes, take it; I am sure you must be thirsty." I then said, "I came hither for your welfare." "Yes, I feel it," said he; and he burst into tears. "Have you a Bible?" "No." "Well, come with me, and I will give you a Bible, for your three-shilling bit." "Come along, James!" said he to his companion. I took him home, and gave him a Bible for his three-shilling bit: he seized it, thrust it into his jacket, and said, "There, sir! I part with my head, the same day that I part with this book." And it was one of your Bibles, my lord! Who can tell, but that Bible may have been the means of guiding him into the haven of eternal rest! —I then went to India, and distributed Bibles there. But it pleased

God to afflict me—to send me home a mere shadow; and I thought I was laid by for ever; but, through God's mercy, I recovered, and was afterwards sent to Russia. That is a country of which little is known here; but there is much good going on in Russia—I mean, through the medium of the Bible.

The Bible Society's operations in Russia commenced in 1812, just at the time that Buonaparte with his invading army surrounded Moscow. He surrounded it on three sides; but on the other side was found John Paterson—your agent—who presented his petition to the emperor for the establishment of a Bible Society, for the benefit of the Protestants. (They were afraid of interfering with the Greek church.) The nobleman, who presented the petition to the emperor Alexander, saw him read it with approbation; and, after reading, he signed it in the usual way—"So let it be; Alexander." Giving it back to the nobleman, he said, "That is for the Protestants, is it not?" "Yes, your majesty." "And what," said he, "are not the poor Russians to have the Bible?" "If your majesty pleases," was the reply. "Well then, let us have a Russian Bible Society, that will embrace all the empire." —The sacred volume was thus introduced; and when a poor peasant returned to his home, the report would circulate through the village in which he lived, "Such a man has got a Bible, and a Testament!" "What is that?" said the people. "Why, a book that tells of Jesus Christ; of his birth, his life, his sufferings, his death, and salvation through him." This drew his neighbours to the house; and they assembled till the house was full, and there they continued till midnight, two or three of them (who were able) reading chapter after chapter—sometimes till break of day—while the others listened to the word of life. And do you suppose that, when people hear and read the Bible with so much interest, no effect is produced? Yes, effects are produced! Saints are edified, and sinners are saved. At length, these proceedings raised an alarm; and some persons said, "These people are leaving the worship of their forefathers!" The alarm increased, till at last orders came that the distribution of the Scriptures should cease. The Bible Society's house was shut up; the remaining stock on hand was transferred to a room which had been Dr. Paterson's kitchen; and a poor feeble old man was appointed to take care of the books. After a while, some of them began to be devoured by the worm, and others to rot with the damp: for the panic which had seized the people was so great, that although an order had been issued that Bibles, Testaments, and Psalters, should be sold at certain affixed prices, still no one would buy them.

On July 29, 1828, it pleased God to open the doors of the warehouse, where these precious books had been so long concealed: and it was brought about in this way. There is in the Baltic Sea an island, called Hog Land, well known to seafaring people, containing about five hundred inhabitants. A pious young Lutheran heard of them: he visited and preached the gospel to them. Their attention was excited: they said, "This man talks like an angel! Who sent you with these good tidings? will you stay with us?" He replied, "I cannot live upon the air." "No," said they, "but we will give you fish, and oil, and candles." "I cannot live upon that," said he; "but I will go to Petersburgh, and see what the servants of Jesus Christ there will do for me; and if they will support me, I will return to you." He came to Petersburgh, and related the circumstance to a lady, the widow of an admiral, adding, "Will you support me?" "I cannot," was her

reply; "but I will speak to Mr. Knill on the subject." She did so—and asked whether my congregation would undertake to send this Missionary. I answered her that they would, and he was sent accordingly. It happened one day, when I was packing up his boxes, with some medicines, his clothes, and fifteen Bibles, just as I was putting the Bibles into the box, a peasant called at my house on business. As she passed, I said to her, "Can you read?" "Yes," said she, in my own language." "What is that?" "The Finnish." "Finnish!" said I, "here is a Finnish Bible; read it." She received it, read it, and returned the book. "Have you a Bible?" "No, I never had one; I never had enough to buy one." "How much money have you now?" "Only one ruble." "Well, give me that, and I will give you this Bible." She looked at me with distrust, not thinking I would let her have it for that sum. "I mean what I say," said I; "if you give me that ruble, I will give you this book." She gave me the ruble, and I returned her the book; and, oh! if you had seen with what joy she received it! She pressed it to her bosom, while tears gushed from her eyes; and she seemed to feel in her heart, that she had got a treasure, the lamp of life, to direct her through this wilderness to heaven. I then said, "Go tell your neighbours—if any of them wish to receive a Bible, they shall have one for a ruble." She went to the hay-market, held up her book, and exclaimed, "See! See!" "What is it?" "The Bible!" "Where did you get it?" "I got it from the foreign priest." "What did it cost?" "A ruble." "A ruble! no, that's impossible! you couldn't get that for a ruble!" "Yes, I did; and the man told me, that if any of you wished to have one at the same price, you might." They took the book from her, gave her two rubles, and said, "Now if you can go and bring us two Bibles for that, you shall have your book again; if not, we will keep it, for your having deceived us." She came to me, looking very sorrowful, fearing that I should not let her have the books; but I gave her them, and said, "Tell your neighbours it is true; they may have as many Bibles as they will bring rubles." She went—the tidings circulated—and what was the consequence? In six weeks time I sold eight hundred copies. Some persons came sixty versts to procure them, and were at my house by day-break, that they might not lose the precious opportunity. I was, however, in some measure, taken by surprise. Certainly I was not prepared to furnish 800 Bibles, and therefore did not know what to do. I had given my word to supply the people; and as they poured in, ten or twenty at a time, I felt at a loss. I said to my wife, "What shall I do? our Master is faithful; I have given my word to the people, and if I fail I shall lose my character. She replied, "It is God's work; go forward." Oh, it is noble when a man's wife cheers him on in a good work! My dear female friends, if your husbands should grow faint in the cause of Christ, it is your duty to support them. I have lived among Mahometans: there women are trampled upon. I have lived among Indians: there women are degraded. It is only where Christianity is known, that women are raised to their proper level in society.—Well, I put a hundred rubles in my pocket, and went to the Bible shop to get a fresh supply. As I went, a thought entered my mind—Is not this too much to give away? would not fifty rubles be enough? you have a wife, you have a family to provide for. While this thought was beginning to work in my mind, on passing the end of a street I saw a funeral: that funeral preached a sermon to me, and the text was, "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, in the grave

whither that person is going." I felt humbled, and ashamed of the feelings that had passed my mind; and forthwith went and laid out the hundred rubles. A short account of this circumstance was drawn up and sent to my friends; and in a few days all the money was raised for these Bibles. Oh, my friends, while you have a single eye to the glory of God, be encouraged! He will provide the means to carry on His own work.

About this time, a young person who had become pious called on me; and in the warmth of her feeling she said, "Next week will be my birth-day, and our people will expect a present: now it is a remarkable circumstance, that all our servants can read—what can I give them so good as a New Testament?" "Nothing! nothing!" "Do you think you could get me some Russian Testaments?" "I don't know; I have not applied for some months, and I always go in fear and trembling; for my friends are gone, and I am left alone." I went however, and purchased two, and came away with one in each pocket, fearing lest I might be observed. I sent her the books: she gave them to the servants—and soon afterwards came to me again, saying, "The people are delighted with the books! can you get any more?" "I don't know, but I will try." From this time I began to circulate Russian Testaments and Psalters, till it had pleased God to enable me to circulate not less than 30,000 copies of them: and all this began by my asking a poor woman if she could read!—But if 800 Bibles cost a great deal of money, 30,000 Testaments and Psalters would cost a great deal more. "Now," thought I, "what can I do?" I had a friend in Scotland—a lady, whom I had never seen; but I heard of her, and had written to her some letters about Scotland. To her I wrote, and said, "Now if you can send us the sum of ten pounds, it is the very thing that we need for carrying on the circulation of the Scriptures." She answered by return of post, saying, "Instead of ten pounds, which you ask, I enclose you fifty pounds." (You are surprised at such generosity—I hope you will all imitate it.) I received the letter at the post-office; and, though surrounded by merchants, clerks, bankers, &c., I am not ashamed to confess that I burst into tears. I went forthwith and purchased some Testaments, and in a few days called upon the merchant on whom the order was drawn. He looked at it some time, and then said, "This may be all very right; but the lady evidently does not understand how to send money out of England." I wrote her word of this; whereupon she sent me another sum of fifty pounds. A certain kind friend said to me, a few days afterwards, "If ever you have any further need of money, I request you not to send to that lady; for she can keep nothing back." "Thank you!" said I; "if I want money, I shall always apply to that lady." What is the use of applying to men whose hearts are as hard as stone? No—go to those who love Christ, and who love the souls of men, and there you will always succeed.—I then wrote to London, and applied to your noble and glorious Society; and from that time to this, there have always been Bibles to circulate in Russia, and a great demand for them.

Most of these Bibles passed through my own hands; and when I had not strength to circulate them, friends were raised up to do it.—It pleased God to convert one of the richest merchants in Petersburgh, who had but one son. This son said to him once, in the depth of winter, "I should like to go to Finland, to see the waterfalls." "Well, I have no objection," said the father; "but I should like you to take the opportunity of circulating some Testaments there." With this pro-

posal the son complied. The father accordingly wrote to me, "Set apart a thousand Testaments for me, at my expense: my son is about to take a journey, and I wish to have him occupied in circulating the word of God." What a noble act was this! it was like David laying up materials for his son to build the Temple. Alas! are there not some among us, who never in their lives bought a single Testament to give away?—I sent him one hundred Testaments, as an immediate supply. The young man was to be accompanied by another friend, to whom he had communicated his design of distributing Testaments; and when the day approached, he went home to prepare for his journey on the following morning. Now mark how the Spirit can touch the conscience! After my young friend had lain down on his bed, his conscience began to speak thus to him: "You are going to circulate Testaments; yet you never read the Testament for yourself!" This thought led to another, and that to another, and another. At length he arose at midnight, and for the first time fell on his knees, and cried for mercy. Oh, it is an interesting sight when a young man begins to seek after God! If any young persons here are living without prayer, Oh that they would begin this day to live a life of prayer! It would be a life of happiness, a heaven begun below!—He went to bed again, but could not sleep. Another thought now occurred to him: "Suppose that one of these Finns should say to you, Do you love the Saviour? what could you say?" Hereupon he became very mournful. He was however sufficiently acquainted with the Bible, to know that nothing but the blood of Christ can save sinners: he therefore arose a second time, and cried, "Jesus, Son of David, have mercy on me!" He went to bed again, but not to sleep; and he afterwards told one of his best friends, that, while he was on his bed that night, his mind was all alive, and his conscience all alarm. He thought he had a view of heaven, but it was shut against him: he thought he saw hell, but it was open to receive him: he beheld all his sins, but they were unpardoned; and how then could he sleep? There is no sleep to that eye, and no slumber to those eyelids, which see heaven shut, hell open, and their sins unpardoned. He spent that whole night in thinking about his soul; but it was the best night he ever spent. The next morning he arose, took the Testaments, went on his journey, and returned; but he returned a new creature. Since then he has joined himself to the servants of Christ, and is now one of the most active distributors of the Holy Scriptures.

For the Christian Advocate.

WHO SHALL DWELL IN HEAVEN?

My dear Friend,—You can have no doubt that in the course of a few years you will have terminated your earthly course, and be added to the great congregation of the dead. This truth is clearly taught in the scriptures, and is fully confirmed to us by daily observation. Human life is often terminated suddenly; still oftener, unexpectedly; and pains and sicknesses are its ordinary premonitions. You also probably acknowledge the immortality of the soul, in conscious existence; and consequently must be persuaded that such existence must be one of happiness or misery. This also is clearly taught in the scriptures, for they assure us of a judgment to come, from which the wicked "shall go away into everlasting punishment, but the righteous into life eter-

nal." The difference between these states is immeasurable—inconceivable. The day which ends your life on earth, will seal up your destiny for one or other of these states—"For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

All uncertainty with respect to the result should fill us with great anxiety; and it would, if seriously considered. Matters of temporary moment, and of small importance, often do so. And yet, with respect to this subject, multitudes, who have neither assurance nor well-founded hope of eternal happiness, are as careless as if they had a guarantee from God for the enjoyment of "eternal life." It seems to be taken for granted by them, without evidence, that they shall enter into heaven when they die; and this they make a sufficient warrant for the dismission of all anxiety, and the neglect of all serious inquiry. This seems also to be almost the only subject they treat in this manner. The hope or possession of even a small earthly estate leaves them no rest till they have investigated and secured its title—while uncertainty with respect to the soul's eternal welfare scarcely moves a thought, or excites a fear in their minds. Multitudes manifest this inconsistency in yielding to every earthly influence, however trifling, and yet showing no sensibility when the eternal interests of their souls are in question. The fact that insensibility is so general, makes it the more dangerous.

You, my dear reader, may be under its influence, and your welfare requires that you should be awakened from such a delusion, ere God say to you, "Sleep on now." Permit then a friend to deal plainly and affectionately with you. Your wish is, to spend a happy eternity, and you have some expectation, no matter from what source it may be derived, that your wish shall be realized. Is not your want of feeling and anxiety a proof that you have never given the subject much thought or reflection? that you have taken for granted what you would find it impossible to prove? You say, you hope to enter heaven when you die—What is the ground of your hope of admission there? Have you ever asked yourself the questions—By what title shall I enter upon the inheritance? What shall be the ground of my claim? What are my qualifications for its enjoyment? Such an inheritance should be secured by a strong title—not a shadow of doubt should hang over it.

We have no natural claims to this inheritance; nor have we any natural fitness for its enjoyments. These have all been forfeited by transgression, and lost by sin. The law of God shuts out every sinner—"Cursed is every one that continueth not in all things written in the book of the law to do them." "All have sinned and come short of the glory of God." This necessarily excludes all the guilty. They cannot be adjudged to eternal life. The law of the kingdom of heaven is explicit on this point. But you may tell me, my hope rests on another foundation. I look to the provision made by Christ. There is forgiveness with the Lord. You are right. The provision is ample. It has never failed when applied. God has made it, and he will honour it. "Blessed is he whose transgression is forgiven; whose sin is covered." Pardon and justification will insure heaven. This is according to the *will* of the testator. The inheritance runs in this line, and it is sure to all the children. The Holy One of Israel will never deny his word.

But how does this affect you? What bearing has it on your case? The question is not, whether justified sinners shall enter heaven—That is an adjudged case. But are *you* justified? Have you had *your* par-

don *sealed by the Holy Spirit of promise, so as to have peace with God through our Lord Jesus Christ.* This is the point to be inquired into, and here we must make no mistakes. Pardons are not issued indiscriminately. Sinners are not justified as a matter of course. God is no doubt a sovereign in the pardon of sinners. Sinners are not pardoned because they are worthy of such a distinction. Yet was the rebel ever forgiven till he mourned over his sins, with a godly sorrow? till sin was so embittered to him that he could no longer live in it? till, oppressed as with a heavy burden, which he could no longer bear, and of which he could not rid himself, he cried with the publican, smiting upon his breast, "God be merciful to me a sinner?" Have *you*, in a spirit of deep humiliation, and with fervent prayer, sought the divine forgiveness, and been enabled to hope that you have found it? And as an evidence that you have not deceived yourself with a *vain hope*, has sin ever since been embittered to you, so that you could not live in its practice, and have you, from a sense of obligation, as well as inclination, been endeavouring to do the will of God?

How, upon examination, do you find it? Is the prospect dark? Are you destitute of evidence? Upon what then do you found your hope of heaven? This is the way, the *only* way, in which sinners can ever obtain admission there, without a subversion of the law and government of God. He has given his only begotten Son to die as an atoning sacrifice, that he might be just in justifying every one that believeth—Christ must be received and appropriated. It seems then that all the claims of God's violated law are in full force against you. That you are lying under its condemning power. That you are justly exposed to the wrath of God, and that you have only to die, to which you are every moment liable, to be lost for ever. Do not, I beseech you, turn away from this plain, scriptural view of your state. Do not suffer yourself to be deluded. Do not turn away from this faithful mirror, for that will not change your state, nor lessen your danger. Contemplate your state as it is, and suffer not yourself to believe that the danger is exaggerated. It cannot be. Language is incapable of doing it. Imagination cannot magnify the reality. Let your whole anxiety be to become experimentally acquainted with the forgiving love of God, for till justified, heaven must necessarily be shut against you.

Take another view of your case, in relation to which men are apt to deceive themselves. You think of going to heaven when you die. You think it desirable to be there. Let me ask you, with affectionate simplicity, what you would do in heaven? In what way could heaven minister to your happiness as you are? My dear friend, the elements of happiness are not local—It depends much less upon *place* than men are apt to imagine. Place men where you please, if their hearts are not in unison with the scene, they could not be happy *there.* It would not gratify a man whose *whole head was sick, and whose whole heart was faint*, to sit down at a table covered with every species of food, substantial or delicate, which could gratify the palate of a healthy man. You would do no kindness to a person of a sad and heavy spirit to introduce him into the company of the light-hearted, trifling, and gay—nor would it promote the comfort of one of the latter class to be thrown into the society of the former.

We are essentially social beings, and no small part of our felicity depends upon the character of our associates. We choose them for the qualities which they possess, or are supposed to possess, in common with ourselves. In order to render their society agreeable to us,

there must be a considerable measure of similarity of tastes, dispositions, sentiments, habits, or pursuits. When these are not well assorted, association produces unhappiness. So in order to constitute heaven a pleasant residence to us, we must drink into the very spirit of its inhabitants. We must be morally assimilated to them, or we can never be happy in their society, enjoyments, and employments. If we, therefore, desire to know whether a residence in heaven would make us happy; or in other words, whether we shall be admitted there, for no other will be admitted—we have only to ascertain the characters, enjoyments, and employments of its inhabitants, and our own similarity or dissimilarity to them, in order to know whether we shall be received. We need no better rule of judgment to determine the point in a correct manner. We may thus prove our ownselves, and ascertain our own doom.

Who then are the inhabitants of heaven? Heaven is the presence-chamber of the great and glorious God, Father, Son, and Holy Ghost. There the Triune holds his court, displays his glory, and dispenses his richest bounties. There is the residence of his servants, the holy angels, who have kept their first estate. And there too dwell the redeemed descendants of Adam. All these are holy. They bear the same image. Their union and harmony are perfect. There is no discord, jarring, or strife. They are all of one heart and of one mind. The will of God is supreme, and the rest are all in unison with him, and with one another. All is love—"God is love, and he that dwelleth in love, dwelleth in God, and God in him." The employments of heaven are all holy. They consist essentially in loving, contemplating, admiring, praising and obeying God, and affectionate intercourse with each other on subjects of the highest interest. Can such society and such employments be other than happy? Every faculty, and thought, and feeling, of every individual are in harmony with each other, and with their fellows; and God approves and smiles. This is most delightful. Can any thing add to the enjoyment? Yes, one thought, one single thought. This society is never to be broken up. This harmony is never to be destroyed. "They go no more out." Nothing which is unclean shall ever enter there. What a gulf—what an impassable gulf is there, between this scene and the corruption and carnality of earth! Well might David ask, "Who shall ascend into the hill of the Lord? and who shall stand in his holy place?" Christ has answered the question—"Blessed are the pure in heart, for they shall see God." The apostle has declared the law of the kingdom—"Without holiness no man shall see the Lord."

No unholy being can be admitted into this fellowship. If God even should, in some unheard of way, by a singular dispensation, pardon the guilt of a sinner's transgression, aad carry him into such society, and subject him to such employments, it neither would, nor could render him happy. How could it be otherwise? We know that sinners take no delight in reading or hearing the word of God on earth. How then could they have pleasure in beholding him of whose mind and perfections that word is only a faint shadow? They do not now love to meditate, even occasionally, on divine things. How then would they relish it to have them continually before their minds in all their perfection and glory? They have now no taste for divine ordinances. How then could they enjoy the God of ordinances? The high praises of God now grate on their ears. How then would they relish them in the perfection to which they have attained in heaven? The work of prayer

is now irksome. How then could they take pleasure in holding more direct intercourse with God, the hearer of prayer? Here they are rebels against God's holy government. Their carnal hearts say, "Who is the Lord, that I should obey him?" How would they feel to stand continually in his presence, and be occupied in doing his will? Here they account it a drudgery—a very weariness, to spend even a few hours in the company of the truly pious, and witness their conversation and conduct. How would they bear it to be confined to such society for ever? Here all their enjoyments are sensual. There they would have all their desires and appetites in vigorous exercise, but be for ever separated from every object of their gratification.—To such a creature, heaven would necessarily be a strange and uncomfortable place, because he has nothing in common with the inhabitants of heaven but bare existence, nor a single taste or disposition to which its enjoyments or employments could give agreeable exercise. This, sinners know, or *may* know, if they will only examine the subject with some little care and attention. They need not doubt whether they shall be received into heaven or not, if they die in their present state. They have only to ascertain in what companions, objects, employments, and enjoyments, they now take pleasure, to satisfy themselves, remaining as they are, where they shall spend their eternity. God will never mingle together discordant elements. Like will be associated with like.

And now, my dear reader, having laid before you some plain and highly important truths, which nearly concern your best interests, allow me to take with you the liberty of a friend.—Upon what ground do you stand? In the view of these truths, what is the prospect before you? What does your present state indicate? If you were *now* to die, where are you going? If you die as you *are*, where *must* you expect to spend your eternity? You seem to pause and hesitate. Have you not taken for granted what you cannot prove? Have you not been flattering yourself with a mere delusion of the imagination, and rested your hope on the idle wish of a deceived heart? Do you not clearly perceive that you must be essentially changed before you will be *permitted* to enter heaven; or *could* be happy there? The happiness of heaven is not local—It is founded on the perfections of God, and the conformity of his intelligent creatures to his moral image.—You need, and *must* have, a *new heart*. "Verily, verily, I say unto you, Except a man be born again he cannot see the kingdom of God." Let this be the subject of your constant and serious meditation, your ardent desire, your anxious endeavour, your fervent prayer. Rest not till you have a divine assurance of an "inheritance among all them that are sanctified." C.

Review.

PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN MAY AND JUNE, 1834.

The proceedings of the Synod of Philadelphia, in November, 1833, which form the first quotation in our last number, exhibit the *subject* of the long discussion in the General Assembly, which terminated, as we have seen, in retaining a Presbytery and forming a Synod, on the principle of elective affinity. As the Synodical minutes show that the present writer belonged to a minority, when the measure was adopted

for first uniting the General Assembly's Presbytery with that from which it had been severed, and then, immediately, dividing the aggregate into two parts, each part forming a Presbytery by itself—we wish to say a few words explanatory of the principles on which we acted, when we took different ground from that which was chosen by our brethren of the majority.

It will be observed that the majority and minority were equally and decisively of the mind, that the act of the General Assembly in forming the second or elective Presbytery of Philadelphia, was unconstitutional, and as such, ought to be "reprobated and condemned."*—Admitting this, on both sides, the question was—what is the most proper measure for the Synod to adopt, to prevent the injury which this unconstitutional act will occasion, if it be not resisted? On this question a protracted and animated discussion ensued, of which, and of its result, we shall say nothing, further than will incidentally appear in the remarks which we shall offer on the general subject.

We by no means think that an inferior judicatory, except in some extreme case, ought *immediately* to resist an unconstitutional act of a superior. The very opposite of such an opinion we have always held, and have endeavoured to inculcate, in regard to the interesting concern now under discussion. In reviewing the proceedings of the General Assembly of 1831, in the case of Mr. Barnes, after we had shown the palpably unconstitutional proceeding, by which the cause of the Presbytery, after a formal trial had been commenced, was arrested, and, contrary to the wish of the Presbytery, was put into the hands of a committee, and the whole matter disposed of, as if the General Assembly had been a Congregational Association—we expressly stated, in the close of that review, that the injurious and unconstitutional treatment which the Presbytery had thus received, ought to be met, in the first instance, by remonstrance only. When, in the following year, the Assembly severed the Presbytery of Philadelphia, in opposition to the mind both of the Presbytery and the Synod, invading the constitutional rights of both; and in still farther violation of the plain doctrine of the constitution in regard to the formation of Presbyteries, constituted a Presbytery on the destructive principle of elective affinity —we were still prepared to advise that no measure, beyond that of remonstrance, should be taken by the Synod. We were unavoidably and very reluctantly detained from the meeting of the Synod in 1832, and therefore had not an opportunity to offer the advice we have mentioned. It is also true, that when we heard that the Synod had refused to admit the elective Presbytery as a part of their body, according to the decision of the Assembly, we justified the Synod on the ground of *right*, although on the ground of *expediency* our mind had been, that the forbearance of direct resistance should be extended till the next meeting of the Assembly. But when the Assembly of 1833, under the show of settling the whole business by compromise, absolutely refused to hear the remonstrance of a committee, formally appointed and empowered by the Synod to act in their behalf, we confess we thought that *direct resistance* to such high handed as well as unconsti-

* There were, we believe, three or four members of the Synod who did not admit that the act of the General Assembly in forming the elective Presbytery of Philadelphia was unconstitutional. But, their votes had, and could have, no influence in changing the *character* of the majority or minority. We find that on the final vote, one of these members voted with the minority—He was opposed to the whole proceedings.

tutional proceedings, was not only *lawful* but *demanded;* unless we were prepared for a tame surrender of every right which the constitution guaranties to inferior judicatories—For, in the first place, the Presbytery had been injuriously deprived of a constitutional trial; then, both the Presbytery and the Synod had suffered by the unconstitutional measure of 1832—the Presbytery by being mutilated, and the Synod by being deprived of its exclusive constitutional power to divide, or refuse to divide, one of its Presbyteries; and, to crown all, when this Synod had appointed a committee to represent and defend their cause before the General Assembly, the committee was treated with the pointed indignity of being refused a hearing—Even the reading of a written remonstrance, couched in respectful language, was refused. As already intimated, it did appear to us then, and it appears to us now, that if ever the Synod could have a call to stand on its rights, such a call then existed; and that *not for a moment* should an order—the *third* of a series, all unconstitutional, all injurious to both Presbytery and Synod, and the last made with a contemptuous disregard of the Synod—be recognised as worthy of being obeyed—worthy of being treated as if it possessed a binding power. Yet a majority of the Synod were of a different opinion; and *for a moment, and only a moment,* they treated the act of the Assembly as obligatory; and first united the two Presbyteries, and then divided the mass by a geographical line. We submitted—The result is known—The exclusive constitutional right of Synods to unite and divide Presbyteries has again been denied—an event which it did not require the gift of prophecy to foresee and foretell; since the same thing had been twice done before, *formally* by the General Assembly of 1832, and *virtually* by that of 1833.

In the above statement our design has been, not only to justify the course we pursued in the Synod, but to prepare the way for calling the attention of our readers to two points, of far greater importance than any personal concern. In the first place, our statement shows, we think, the unreasonableness, not only of the outcry raised against the Presbytery and Synod by those immediately interested, but also of the flippant remarks of some *peace men,* in journals of which they have the control—censuring both the Presbytery and the Synod, as keeping the whole Presbyterian church in a state of agitation about some trifling matters, of a mere local character, which have no bearing on the general interests of the church, and which ought to be frowned into silence. On the contrary, we think that it must appear to every candid and attentive observer of the facts of the case, that the Presbytery of Philadelphia has been treated in a most unconstitutional and oppressive manner by four General Assemblies in succession, and the Synod by the decisions and doings of the same judicatory at their last three meetings; that the complaints of the aggrieved parties have been mingled with much patience and forbearance; and that although the injury inflicted has been local, the cause is one that belongs to the whole Presbyterian church, involving the constitutional rights and privileges of every Synod and Presbytery over which the General Assembly exercises authority. It appears to have been a favourite object to assail orthodoxy and constitutional Presbyterianism in the mother Presbytery—at the very source and origin of their existence in this country; and in the place too of the annual meeting of the Assembly; that there might be an embodied corps at head quarters, always at hand to afford aid and facilities to any operations for subduing and subjecting the whole church to the sway and rule of a New Light majority. The plan

has succeeded; and let the judicatories who have not yet apostatised look to it; for what is our case to-day, may be theirs to-morrow.

The second point to which we wish to draw the attention of our readers, in view of the statement we have made, relates to the right, and we will add, the duty too, of inferior judicatories, to resist the unconstitutional acts of the General Assembly—always supposing that there has been, previously, suitable forbearance and remonstrance, and that these have failed, as they did in the case of the Presbytery and Synod of Philadelphia, to obtain redress; and especially if forbearance and remonstrance have been productive, (as was the fact in the specified case) of still greater oppression—if insult has been added to injury.

We find the sapient committee, appointed by the last Assembly to answer the Protest against the decision by which the appeal and complaint of the elective Presbytery was sustained, avowedly maintaining, that, supposing it "proved that the General Assembly had exceeded their powers in organizing the Second Presbytery of Philadelphia, it would by no means follow that the Synod of Philadelphia had authority to rejudge and disannul the solemn acts of the highest judicatory of the church." Here is the doctrine of passive obedience and non-resistance, in all its discriminating features, and in all its extent—Dr. Sacheverel himself could not have expressed it more to his own satisfaction. The doctrine here clearly is, that let the General Assembly exceed their powers as they may, there is no authority, and consequently no right, in any Synod or subordinate judicatory to rejudge and disannul their acts—Of course, suppose the General Assembly to trample on the constitution, and to infringe the rights of Synods and Presbyteries as guarantied in that instrument, to any extent imaginable, their acts are not to be rejudged—submission, quiet submission, is all that is left to the injured and oppressed, till the oppressor shall be pleased, of his own sovereign will and pleasure, to rescind his own acts. We repeat, that this part of the answer of the Assembly's committee to the protest, contains the very essence of tyrannical power, both civil and ecclesiastical. Did not our fathers rejudge the acts of the British Parliament, claiming to tax us without our consent? Did they not do this while yet they acknowledged themselves colonists of the crown of Great Britain? Did they not eventually resist to blood, and obtain that independence, in virtue of which we now enjoy the inestimable blessings of civil and religious freedom? Did not Luther rejudge the decisions of the pope, while yet he acknowledged him to be the supreme head of the church. Did not the whole body of Protestants, before they had any regularly organized churches, rejudge and disregard the Popish decretals and anathemas? Did not the English Puritans and the Scotch Presbyterians, rejudge and resist the laws and measures which the acknowledged head of the churches to which they belonged iniquitously enacted? They did; and to this resistance all the Congregational and Presbyterian churches in the United States trace their origin.

The position of the committee, in the point before us, is monstrous in the extreme. We put the supposition—and at the rate in which things are going on, the supposition will not improbably ere long become a fact—we put the supposition, that a minister of the gospel has been clearly convicted, in the judgment of the presbytery to which he belongs, of Unitarianism; of holding and teaching what, directly or impliedly, was plainly derogatory to the proper Deity of the Son of

God, our Lord and Saviour Jesus Christ—suppose that on being under process of discipline for heresy, the case goes up by reference or appeal to the General Assembly—suppose the decision of the Assembly to be as follows:—1. "Resolved that the General Assembly, while it appreciates the conscientious zeal for the purity of the church by which the Presbytery appealed from have been actuated, in its proceedings in the case before the Assembly; and while it judges that the appellant has introduced into a printed publication a number of unguarded and objectionable passages; yet is of the opinion, that, especially after the explanations which were given by him of those passages, the Presbytery ought to have suffered the whole to pass without farther notice. 2. Resolved, that in the judgment of this Assembly, the Presbytery from which the appeal in this case has been taken, ought to suspend all farther proceedings in the case of the appellant. 3. Resolved, that it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery from which this appeal has come up, in such way as will be best calculated to preserve the peace of the ministers and churches belonging to this Presbytery, by putting and keeping together those whose sentiments and feelings have an elective affinity for each other, that they may no longer be controlled or interfered with, by those with whom they have hitherto been connected"—suppose this, and suppose farther, that the Presbytery appealed from remains fully and clearly of the opinion that the appellant is a real Unitarian, and will propagate his heretical opinions as far and as fast as he can do it without personal inconvenience—Then we ask—is a Presbytery, in such a case, to receive the Unitarian as a brother in good standing, and let him, without farther molestation or hindrance, pursue his course, and make as many proselytes as he can to the heresy which he has adopted; and also, show no reluctance to have the Presbytery divided, on the principle and for the purpose specified in the last supposed resolution of the Assembly? We will not answer for the course which *some* Presbyteries in our connexion would pursue in the case propounded; but we miscalculate sadly, if nine-tenths of the Presbyteries now under the supervision of our General Assembly would not, immediately and most decidedly, refuse a compliance with such a decision of our highest judicatory as that which we have here exhibited. Yet if the doctrine laid down in answer to the protest contemplated, be correct, not a single Presbytery ought to hesitate a moment, in receiving the Unitarian into fellowship; nor show any uneasy feeling at having the Presbytery divided, that Unitarians might act without control or hindrance. Now, let it be well noted, that the only difference between the case supposed, and that which actually exists, is precisely the difference between *Unitarianism* and *Pelagianism*. For the toleration and protection of Unitarianism, our church is not yet quite ripe, but it is ripe for casting a shield over Pelagianism, so far as this can be done by the acts of the Assembly—It has in fact been done by the proceedings of the Assembly, for four successive years. But Pelagianism is as plainly and palpably contrary to the doctrines of our Confession of Faith and Catechisms as Unitarianism; and is in reality its usual precursor, and invariably its companion. Yet the Presbytery and Synod of Philadelphia are condemned for acting in reference to Pelagianism, just as we think a large majority of the Presbyteries would act, in reference to Unitarianism. The principle of resistance is, and would be, precisely the same in both cases; but as yet, our church is not corrupt enough for the one, while it is corrupt enough

for the other—We could easily specify other examples, in which we believe few Presbyteries would yield obedience to an order of the General Assembly, requiring them to do what they conscientiously believe to be contrary to the standards of our church, and the word of God.

It may now be proper to state our views distinctly, of the manner in which a church, constituted as ours is, ought to proceed, so as to secure a proper subordination on the one hand, and the rights of conscience and the demands of duty, of individuals and inferior judicatories, on the other—First of all, it is to be observed and kept in mind, that the constitution of the church, (believed by all who adopt it to be fairly and firmly founded on the word of God) is *equally* binding on every officer, and every judicatory of the church—The supreme judicatory has no more right than any session, or any individual, to invade or violate the constitution. The inquiry then is, how ought the inferior judicatories to act, when the General Assembly manifestly invades or violates the constitution, by forming decisions palpably contrary to its spirit and letter, or by refusing to perform the duties which it clearly prescribes and enjoins. We answer, that if the invasion or violation contemplated, relate to a point not affecting the vital interests of the church, the first duty of inferior judicatories is to submit to the superior, and afterwards to remonstrate, on the first opportunity that offers, against the unconstitutional act. If the act is repealed, all conflict of course is at an end. If a repeal is not obtained at once, remonstrance should be continued, as long as there is any reasonable prospect that it will be ultimately successful; and we think there may be violations of the constitution, so little affecting the interests of truth and of the church at large, that inferior judicatories, after proper remonstrance, should submit to the superior, although the unconstitutional act should never be repealed. But if an act be passed, or a prescribed duty be neglected, which immediately affects the essential interests of truth and of the church at large, the inferior judicatory ought not to *continue* to submit, longer than is necessary to see if remonstrance will not correct the evil; nor ought it to submit at all, if it is required to be *active* in carrying into effect an unconstitutional act palpably hostile to important truths and duties; because this would be contrary to the divine injunction, not to become partaker of other men's sins: and in all cases, when acts of the superior judicatory affect, either immediately or by necessary consequence, the vital interests of truth and godliness, and when suitable remonstrance has proved ineffectual, the inferior judicatories ought to refuse submission, and to abide the consequences. If it now be asked, how an inferior judicatory, or the members who compose it, will, in accordance with this statement, fulfil the engagement they have made to submit to their brethren? Our answer is ready—that engagement was made subject to an essential qualification, which by the supposition has not been regarded by their brethren—The engagement was to submit to their brethren "*in the Lord;*" but our statement rests on the ground that their brethren require them to do what the Lord forbids; and they have only to choose whether they will obey God or man. On this, they ought not to hesitate; and they may truly affirm that not they, but their brethren, are chargeable with violating the constitutional engagement; for the engagement of their brethren not to require what the Lord forbids, was as sacred as theirs to yield submission, when required to do what the Lord does not forbid, but enjoin.

But it may be asked, and with apparent plausibility, by those who oppose our sentiments, whether the positions we have taken, are not liable to the strong objection that they make the inferior judicatories both judge and party; and whether if the course be taken for which we plead, it will not be utterly impossible to reconcile the claims of inferior judicatories, with those which legitimately belong to the supreme judicatory—in the present case, to the General Assembly? In regard to the first part of this inquiry, we ask the special attention of our readers to the following quotation from a lecture of Dr. Witherspoon, in his System of Moral Philosophy, (Lect. XII. Sect. V.) entitled "Of Civil Society." He says—

"This doctrine of resistance even to the supreme power is essentially connected with what has been said on the social compact, and the consent necessary to political union. If it be asked, who must judge when the government may be resisted? I answer, the subjects in general, every one for himself. This may seem to be making them both judge and party, but there is no remedy. It would be denying the privilege altogether, to make the oppressive ruler the judge.

"It is easy to see that the meaning of this is not that any little mistake of the rulers of any society will justify resistance. We must obey and submit to them always, till the corruption becomes intolerable; for to say that we must resist legal authority every time we judged it to be wrong, would be inconsistent with a state of society, and to the very first idea of subjection.

"The once famous controversy on passive obedience and non-resistance seems now in our country to be pretty much over; what the advocates for submission used to say was, that to teach the lawfulness of resisting a government in any instance, and to make the rebel the judge, is subversive of all order, and must subject a state to perpetual sedition; to which I answer, to refuse this inherent right in every man, is to establish injustice and tyranny, and leave every good subject without help, as a tame prey to the ambition and rapacity of others. No doubt men may abuse the privilege, yet this does not make it void."

Such is the doctrine taught by this eminent civilian and divine. The principle he maintains is applicable, in all its force, to the *church* as well as to the *state:* or we should rather say, it must be carried even farther in ecclesiastical than in civil concerns. It is more a matter of mere prudence and voluntary choice, to submit to civil exactions and oppressions, than it is to those which relate to the church of God, and the duty which we immediately owe to him; and this is the case, when the essential doctrines of revealed truth, on the reception or rejection of which the salvation or loss of the soul may depend, are the matter in question. Here we are not permitted either to submit, or to forbear, beyond a certain point. We are to take our stand for the truth of God, with the spirit of martyrdom, if it be necessary, and leave it to Him to order the consequences, as may seem meet to his holy sovereignty. The principles of civil liberty, therefore, apply *a fortiori* to religious concerns—to the rights and duties of individuals and inferior judicatories, as they stand related to a supreme human power; and they sustain us fully on the ground for which we contend.

Neither have we any difficulty in answering to the objection which arises out of the second part of the inquiry to which we respond. For the claims of inferior judicatories, viewed as we have stated and defended them, will never clash with those which legitimately belong to the supreme judicatory—the General Assembly—in such degree as to injure or greatly disturb the church, so long as this latter body pays a sacred regard to the constitution, and carefully and actively performs all the duties assigned to it in that charter of its powers, prerogatives, and obligations. In saying this we adopt the very principle on which the sages and patriots who issued the declaration of American indepen-

dence justified that important act, namely—"that all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed." The truth is, resistance to the supreme power is never made, without putting at risk the character, influence, and personal ease and peace, of those who make the resistance; and the present state of our church furnishes a perfect and melancholy example of the extreme reluctance with which opposition is made to encroachments on the constitution—to violations of our standards of doctrine, government, and discipline. It had been comparatively easy to withstand and correct the first violations, if they had been promptly and vigorously met. But from a general backwardness and great unwillingness to attempt a painful duty, the evils were permitted to make progress, increase and accumulate, till they have reached the enormity and extent which we now witness; and to which those who love the genuine principles and order of the Presbyterian church, cannot conscientiously any longer submit. It may indeed be said with truth that the source of all the corruptions which have entered the Christian church from the beginning to the present hour, has been, a reluctance or indisposition, a want of zeal and firmness, to repress the first innovations.

We may then safely affirm, as the unequivocal voice of all experience, that while the supreme power, either of church or state, is faithfully, discreetly, and impartially exercised, in a strictly constitutional way, it never will or can be resisted, to any great and injurious extent. There may be partial and temporary insurrection, or opposition; but the public sentiment will sustain the equitable exercise of the supreme power; which may be, and ought to be, promptly and efficiently exerted, in inflicting merited penalties on those who oppose it. The very existence of extensive dissatisfaction, discord, and insubordination, in a church, is proof positive, that its affairs are badly administered; especially if the dissatisfied consist of those whose previous character and conduct should exempt them from the charge or suspicion of being contentious and rebellious, of being demagogues and disorganizers. It is not credible that the Synod of Philadelphia, the oldest in the American Presbyterian church, and countenanced and encouraged by two other Synods, and by individual ministers and elders of the first respectability in various parts of the church, should, for years in succession, remonstrate against, and refuse obedience to the decisions of the General Assembly, if there were not glaring evidence that the supreme judicatory had acted in an unconstitutional and oppressive manner. No plausible reason can be assigned for the existing opposition, other than a deliberate and solemn conviction that imperious duty demands it. Let the General Assembly repeal its unconstitutional acts; let it maintain the doctrinal purity of the church; let it cease to do its business by Congregational instead of Presbyterian measures—by committees, and compromises, and unlawful expedients—let it no longer act tyranically at one time, and with criminal laxness at another—let it, in a word, be what the General Assembly once was, a body consisting of sound orthodox men, who would not tolerate heresy and the palpable dereliction of presbyterial order—let the General Assembly be and do this, and those who are now dissatisfied will be the last to resist or complain of its acts, and the first and foremost to sustain its authority and influence.

(*To be continued.*)

For the Christian Advocate.

THE PURITAN DIVINES; *in a Letter to the Rev. Dr. Ashbel Green, from Rev. Thomas B. Balch.*

Warrenton, July 15th, 1834.

Rev. and Dear Sir,—Several works written by Puritan divines, have lately been republished in this country. This fact is mentioned, not because it is my intention to notice these works individually and in detail, but because a few striking features sometimes recall to memory a whole family. They will, at least, furnish the ground-work of a few general remarks on that class of divines, to whom we have given the name of Puritan, some of whom lived a considerable time after those to whom, as a term of reproach, the epithet *Puritan* was first attached.

The time is fresh in my recollection, when the Presbyterian church was tranquil. This tranquillity has given way, of late years, to serious agitation. This agitation is ascribed by many, to those who have departed from the standards of doctrine, originally established in the church. Our standards were intended to promote unity of opinion, among all who minister in the same ecclesiastical connexion; and this unity is certainly desirable, provided it be not that *unity* of *error*, for which Jesuits contend, and which is enforced by the screws of the Inquisition. It is urged on the other hand, that an apostacy from the standards, is the thing to be proved; and that shades of difference may exist even with a strong attachment to the bonds of union. In this state of things, my attention has been drawn to the writings of the Puritans; and after renewed acquaintance with these records, I presume to appear as their humble advocate.

The Puritan divines have not been without enemies in our own times. On the list of these enemies may be found the Bishop of Salisbury, who has acquitted himself towards them as a kind of historical Hogarth. Butler and Southey, Clarendon and Hume, have tried to hold them up to ridicule. But fiery churchmen, sceptical philosophers, and vacillating religionists, may deride these holy men. All this will only strengthen that affection which glows in the hearts of their admirers. The same treatment has been lavished on the Scottish Covenanters; but Old Mortality visited their tombs, to render palpable the rude rhymes, in which their martyrdom was recorded. The same humble office it is my wish to perform for the Puritan divines; though the sound of my chisel is not likely to be heard in the present din of the church. The Westminster Assembly of Divines was composed of Puritans, and a comparison of the doctrines and views of Puritans with the writers of the present day, will show who have adhered to, and who have departed from, the creed of our church.

The Reformation so auspiciously begun in the reign of Henry VIII., turned out to be incomplete. Its promoters, in lopping off the branches from the Upas tree of Popery, felt too much sympathy for its roots. They might have been awed by its antiquity; but a tree which overshadowed Europe with the stillness of spiritual death, and which discharged nothing besides venom, from all its extended and complicated branches, as well as from all its fluted leaves, ought not to have been spared because of its age. England at that time needed the shoulder of the Scottish reformer to heave Popery from its foundations. Many wished the Reformation to have been more radical, and this desire was increased by the dispersion of reformers, under the persecutions of the bloody Mary, into foreign cities. Upon their return, in the reign of

Elizabeth, the Puritans began to show themselves, in considerable numbers, as a consequence of the more profound Reformation they had witnessed abroad. The Puritans were desirous of peace, but Laud subsequently attempted to revive discarded rites, and bring back from the chambers of Papal imagery, the moth-eaten vestments of a lazy priesthood. At this, thousands revolted, and the act of uniformity did not extirpate this resistance to the exactions of power. This act deprived numerous ministers of their parishes, whose places were supplied by men devoid of seriousness—men who, in the costume of huntsmen, demoralized the rural districts of England, by the revels of the chase. But though power had thus placed its hermetical seal on the *tongue* of spiritual eloquence, it could not reduce into submission the *pens* of the Puritans; and if the press had given us nothing but the writings of these men, we should still be under immense obligations to the discoverer of the art of printing.

This may be a suitable place, in which to notice an objection lately urged against these divines by an eloquent writer. In reviewing the incidents which took place in the times of Milton, he remarks that the Puritan writers tasked their minds on subjects beyond the reach of the human intellect. This statement is equivalent to saying, that the Puritans might have written on politics or science, but that an Infinite Creator is not a proper object of contemplation for the limited mind of man. The same objection might be urged to men of science, especially where the love of science amounts to a passion, as it did with such men as Galileo, Davy, Pennant, and Buffon. In the exercise of mind, these men met with objects which baffled all its researches. Notwithstanding the many plants and herbs which have fallen under the notice of man, it is probable that the hand of industrious research may one day lift the curtain, behind which hundreds more are concealed. Linnæus, when he taught at Hammarly, distributed his pupils into bands, and ordered a bugle to be sounded by the pioneer of each company, when a flower before unknown should be taken captive. We doubt not, that many a future student of nature, is destined to sound his bugle, betokening that the bounds of discovery are enlarged. Addison, in some of his serious papers, expatiates on the fact, that all the objects of nature involve the mind in speculations on *infinitude.* Especially when we survey the skies redolent in wonders, are our powers lost in astonishment. We behold comets, constellations, and moons, and the sun who comes every morning like an eastern shepherd to disperse his planetary flock. He watches them as they wind all day on distant fields of space, and then leads them into their evening fold. In contemplating these magnificent orbs, Milton speaks with his usual enthusiasm of unsphering the spirit of Plato; but the Puritan divines remembered not the spirit of Plato. They sought to commune with the fountain of all existence, and to unsphere Him who, "because the children were partakers of flesh and blood, likewise took part of the same, that he through death might destroy Him that had the power of death."

The following summary will include some of the points of the Puritan theology. Man was created pure—he fell under a covenant of works—his posterity did not eat the forbidden fruit, but the guilt or penal consequences of their representative were imputed—that all men thus fell by the deed of one man—that the world, by the first transgression, became unequivocally ruined—that every descendant of Adam is by nature totally depraved—that sin consists in a destitution

of original righteousness, and a want of conformity to the law, as well as in a violation of the law—that the human will is not partially, but unreservedly hostile to holiness—that men are passive in the *act* of regeneration—that our Saviour atoned for all who repent and believe—that repentance and faith are wrought by the Holy Spirit—that the Spirit is a sovereign agent—that repentance in the creature is not the fountain of election, but election the fountain of repentance—that the obedience of saints is imperfect, but that the righteousness of the Saviour, imputed to them, is complete. In this scheme of doctrine, the mass of reformers united. The Westminster Assembly of Divines, and the Synod of Dort, affixed to it their respective seals; and it is no where more ably defended, than by Witsius in his Œconomy of the Covenants. It took root by the lake of Leman, spread through the cantons of Switzerland and among the universities of Holland. It prevailed from the Highlands of Scotland to the Tweed, ascended into the palace of Lambeth, and sat down a welcome guest in the chair of Canterbury. The above sentiments are diamond points in the Puritan system. When we take up their works we look for their appearance as we look for the stars in the clear sky of evening.

It is not my intention to enter into any elaborate defence of this scheme of doctrine—much less is it my design to charge any of my brethren with dereliction in fulfilling their ordination vows. No one has made me the keeper of their conscience, but if their faith materially varies from that of the Puritans, it also varies from the Westminster Confession of Faith and Catechisms. It would be gratifying to my own feelings to write this communication with the same spirit of meekness which dictated many of the papers of Addison. In fact, we shall find a sufficient defence of this Puritan theology, in the writings to which we are giving a cursory examination. The Puritan divines took great pains to illustrate the covenant of works, and to place this part of the divine administratton in a commanding attitude before the people. The covenant of works was equal. Let a man of plain understanding read the account of its institution, given in Genesis, and it is impossible for him to draw any other conclusion than that a sublime moral transaction is detailed. If a command be given, a caveat stated, the types and symbols of a covenant marked out, a penalty threatened, we immediately infer, that all this cannot be a useless ceremony. But the book of Genesis is not the only portion of the Bible from whence we derive the federal relations sustained by Adam. The outline of the covenant of works may be found there, but when Paul wrote his Epistle to the Romans, this faint outline had waxed into a circle of perfect brightness. Nothing in Plutarch has been so much admired as his parallels; and nothing in Paul interests us so deeply as his comparison of the first and second Adam. He traces the points of resemblance and discrepancy with the hand of an inspired master. The first Adam failed in his integrity. The second in his temptation foiled the tempter, and Milton makes the action of Paradise Regained to turn on this event, because the Messiah bore that protracted trial in his representative character. The first Adam was made a living soul, but the second became a quickening spirit, to the moral death which had been introduced. In the first, all die, in the second, all shall be raised from the dead, and the saints be made alive to a felicity as lasting as the being of God himself.

But what advantage, it is asked, can arise from insisting frequently on the covenant of works. To this we reply, that nothing else can

account for universal death, display the nature of original sin, and strip men of an apology for transgression. Wicked men often plead that in their original formation they were created with propensities which impel them to sin. This position the covenant of works denies. It shows that in his *original* formation man was sinless; and that he fell from his *original* state by the defection of his federal head and representative.

It is important to ascertain what views were held by the Puritan divines, of the ability of sinners to comply with the overtures of the gospel, for this is another point on which the ministers of our church are divided. This ability is preached at present without limitation, by a certain class. The basis on which the doctrine rests is—That it would be unjust in our Creator to give a law or a command, provided there were no ability in the creature to comply with that command. To this the Puritans reply—It would be unjust to give man, *in a state of innocence*, a law which he had not power to keep, or a covenant which he had not ability to observe. But, according to their views, the fall of man changes the grounds on which the creature originally stood; and they think it not easy to tell how the depravity of man can take away the rights of the lawgiver. That the moral law ought to be kept, is held by all, unless it be denied by the followers of Tobias Crisp. But we deny the power, even of renewed persons, to render perfect obedience to the moral law—how much more strongly may we then deny the ability of sinners to render a perfect obedience to this law. Even the perfection for which Wesley and Fletcher contended was not perfect obedience to the law. In short, the perfection for which they contended, is the common attainment of all Christians. But it is supposed that a distinction ought to be taken between natural and moral ability. If by natural ability be meant that man is an intellectual being, capable of knowing the Divine will, and has all the natural faculties necessary to obedience, then the Puritan divines held this distinction. This distinction is mentioned by as sound a divine as Dr. Witherspoon, and enlarged on by as eloquent a preacher as Dr. Kollock. But the *intellectual* ability of sinners ought to be used to shed light on their *moral* inability. If not employed in this way, it may inspire false views, and our preaching may become like the chameleon. It may first take its hue from this innocent distinction, but presently it may change its colour into *moral ability*, and this moral ability may return continually upon the people, like a repeating decimal. Small errors may soon become great. From a few fractions we may extract a whole number, and from small errors we may take a whole one, which as it comes up from the process of addition, may bear on its front the name of Legion. Of the truth of this remark, the Rev. Edward Irving, of London, furnishes a striking exemplification. When this man appeared he excited an overpowering interest. The dukes of the British empire attended on his ministry; and what was a still greater honour, the troubadours of England convened to hear this singular personage. Campbell came from Sydenham, Coleridge from Hempstead, Southey from Keswick, Wordsworth from Grassmere, Montgomery from Sheffield, and stood round the preacher. But the preacher began to speak contemptuously of the catechisms of the Scottish church, and now he

> **"Plays such fantastic tricks before high heaven,**
> **As make the angels weep."**

But to return to the Puritan divines. They did not believe in the moral ability of sinners. They laid it down as an axiom, that one genuine conversion was worth a thousand spurious conversions. They did not suppose any person to be soundly converted unless he felt his *moral helplessness*, and to such an extent that he should seek and experience the agency of a sovereign life-giving Spirit. They did believe that the doctrine of moral ability was so much flattery addressed to the impenitent. That fallen men were not endowed with power to do all that God demands; and that repentance is not the easiest of all duties. They aimed to apply the law, not to human sympathies, but to the conscience, that they might produce genuine conviction. But now some imagine that giving correct views of the moral condition of man, will prevent the success of the gospel. To show the erroneousness of this statement, it is only necessary to select a few facts. Brainerd held the Puritan theology. He states that his heart rose in sinful rebellion against the imputation of Adam's transgression. But Brainerd not only became practically pious, and preached what he felt, but was a successful missionary, and the model after which succeeding missionaries have copied. His example influenced Henry Martyn in the University of Cambridge, and in the gardens of Shiraz. Vanderkemp in Africa, and Swartz in India did not proclaim man to be powerful enough for his own conversion. President Edwards was a successful preacher; and although he held the distinction between natural and moral ability, he never taught that men may convert themselves, without the supernatural agency of the Holy Spirit. No—Let it not be forgotten that Jonathan Edwards was *practically* a Puritan in his theology.

But in speaking of success based on the maintaining of the moral inability of man, it would not be right to pass over that success which has followed Moravian missionaries. Of the Moravians or Unitas Fratrum, the following statements may be made with safety. They preach the spiritual *impotency* of men. They never permit their minds to be beguiled by novelty into deviations from what they deem revealed truth. They are never anxious that the church should advance one step, provided purity is to be sacrificed by the advancement. They are little concerned about the pomp of numbers; and in adding to the church, they would require the same proofs of piety from a German nobleman, an Egyptian pacha, or a Turkish sultan, as from a Caribbee. They not only begin their missions with circumspection, but continue them with a holy jealousy. In a few of their attempts, they have been defeated; but for the most part, difficulties have vanished before their holy zeal. They have awakened the hum of moral industry among the lazy Kraals of Africa; they have warmed into spiritual life the Greenlander, buried in his hut of ice; and have bound the rose of Sharon on the groves of West Indian bondsmen. The secret of Moravian success, lies in a simple dependence on the ministration of the Spirit.

We are aware of the objections which have been urged against our being passive in regeneration. We have seen some strictures on this doctrine by our brother, Dr. Cox, who, like Ulysses, has been journeying abroad. We know that this friend of ours can bear a good natured remark; and his getting into a ship and crossing the water to be taught *abolition*, does seem to us Virginians a little like the Knight of La Mancha getting into his enchanted boat. Nevertheless, for the intellectual powers of the doctor, we entertain high respect. His natural talents also have been improved by commendable industry. We

have seen too, more than once, from under his own sign manual, that the system of Theology, inculcated by the Rev. Thomas Scott, Rector of Aston Sandford, was a system which met his unqualified approbation. Yet Scott taught that because man is passive in the *act* of *regeneration*, it does not necessarily follow that he is passive in the *means*. In these man is active, and no preachers are so pungent in inciting sinners to the use of means, as those who believe that *awakened* sinners are *passive* in the new birth. We think it can be shown, that Russell, the author of the *Seven Sermons*, Alleine, who wrote *The Alarm*, and Baxter, who wrote *The Call*, held that a sinful man cannot regenerate himself; but we shall wait a long time, before we shall hear three more such appeals, as they made to men "dead in trespasses and sins."

(*To be concluded in our next.*)

Literary and Philosophical Intelligence, etc.

Simple Remedy for the Asiatic Cholera.—Professor Oertel, of Ansbach, (Germany) cures the Cholera extensively with cold water. He some time ago published a pamphlet on the subject, dedicated to the King of Prussia, who presented him with a gold medal. Among other things contained therein, is the following:—

"The most severe fasting—much drinking of cold water—much washing with cold water. In short, a complete inundation of the whole human body with cold water, both inwardly and outwardly!

"If those persons which the Cholera has swept away at St. Petersburg, had been (at the commencement of the disease) washed and rubbed well with water, then dried, laid in a bed, and plenty of cold water administered for drink; what (inquires Professor Oertel) would have been the consequence? If there exists a remedy against the effects of this fatal disease, it is positive and singly *cold fresh water!*—courageously, properly, and perseveringly applied. Therefore, on such constitutions that apply cold water plentifully, both inwardly and outwardly, the Cholera will and can have no effect.

"If that does not help, nothing else can. The fresh water does not give a cold; it only creates a momentary chill, and produces thereupon warmth, evaporation, and even perspiration; it does not drive anything into the body, but expels it; it does not oppress the vital faculties, but promotes the ordinary discharges of the skin, and invigorates the whole nervous system; it penetrates the most minute vessels of the human body without irritation, only so much as to produce an equilibrium of the blood and other succulent fluids. It prevents and disperses inflammations, swellings, ulcers, lameness, weakness, and pains. Where now is another human specific of equal power and effect?"

Shame enough that it has to be told to certain persons in this enlightened day! And at the conclusion, the Professor solicits in particular,—

"First, all practitioners of medicine, after having in vain applied all their artful remedies, to try this *one* and *only sure* remedy, (which nature has given us) in order that their otherwise organic well patients are not left to suffer and die of nervous, scarlet, and other fevers, and of inflammations of the brain, lungs, and bowels, as is the case in many instances.

"Secondly, requesting all governments to establish this safe and uniform cold water cure, and to charge all doctors and other persons therewith, thereby commencing a necessary reform of the present uncertain remedies of the faculty of physic.

"Professor Oertel,
"Of Germany."

Thunder Storms.—These remarks are intended to throw some light on the phenomena of thunder storms, which are most frequent at this season of the year; and in order to proceed understandingly, two things are necessary to be understood. First, it is one of the fundamental principles of electricity, that all bodies contain it in proportion to the quantity of surface which they have, and not in proportion to the quantity of matter. This being understood, we proceed to the next, which is the expansion that water undergoes in passing from its natural state to vapour or steam, which is 1728 to 1, or a square inch of water becomes a cubic foot of steam. From the foregoing remarks it will be evident, that as soon as the vapour in the cloud begins to condense and fall

to the earth in drops, electricity will be given off, or set free, in proportion as the quantity of surface in the drop is less than the quantity of vapour of which the drop is composed; and since the cloud is insulated, (a body is said to be insulated when all the bodies around it are non-conductors) the air being a bad conductor, there is a large portion of electricity that has nothing on which it can remain. The result is, that being collected in large quantities, owing to the rapid condensation of vapour into rain, and being attracted by the earth, the nearest conductor, it approaches it with such velocity as to condense the air before it—the condensation of which alters the course, and causes the electric fluid to turn and represent a zigzag course, which is noticed in its descent; and the air, being separated by the passage of the electric fluid through it, in coming together produces the sound which we call thunder; and thus the lightning continues to descend at intervals, so long as the vapour is condensed to set it free.

It may be asked why lightning does not attend all our storms, since the same causes are at work? The answer is, because most of our rains commence very slow, and the air by becoming moist, becomes a conductor, which is sufficient to convey all the electricity liberated from vapour condensed, slowly to the earth.

From the foregoing remarks, the utility of lightning rods will be readily seen; for if, when the electric fluid is set at liberty, by the condensation of vapour, there is a good conductor to convey it to the earth, all the evils attending on its descent, without a guide, are avoided; and it is evident, that if the number of rods were sufficiently large, all the electricity liberated, would be brought to the earth without a report. These rods should be large, for their power to convey is in proportion to their surface. They should be placed in the centre of the building, and run high enough to clear the ends of the same, by making an angle of 45 degrees from the top of the rod.

AN OBSERVER OF PHENOMENA.

Middletown, Conn. July 10.

Advantage of Activity.—As animal power is exhausted exactly in proportion to the time during which it is acting, as well as in proportion to the intensity of force exerted, there may often be a great saving of it by doing work quickly, although with a little more exertion during the time. Suppose two men of equal weight to ascend the same stair, one of whom takes only a minute to reach the top, and the other takes four minutes, it will cost the first little more than a fourth part of the fatigue which it costs the second, because the exhaustion is in proportion to the time during which the muscles are acting. The quick mover may have exerted perhaps one-twentieth more force in the first instance to give his body the greater velocity, which was afterwards continued, but the slow supported his load four times as long.

Thrushes.—A correspondent mentions that thrushes get at the snails on which they feed by taking them into their beak, and hammering the shells against a stone until they are broken. He states that a neighbour of his brought up a thrush from the nest, and kept it many years. It was so tame as to be allowed to fly about the room, when, though it had never seen any other thrush, its chief amusement was to take a silver thimble in its beak, and endeavour, with great earnestness and perseverance, to break it, as the wild bird breaks the shells of snails, by hammering it violently against any hard substance.

The brig Montilla, Captain Beekman, arrived at New York, in thirty-six days from Carthagena, furnishes intelligence of the continuation of shocks of earthquakes at Santa Martha—the inhabitants flying in terror and dismay from the spot. The place almost totally destroyed by the violent action of the earth, which heaved to and fro in a manner resembling the motion of the sea. At Carthagena the shocks were not felt.

Mr. Velpeau exhibited, at the Medical College of Paris, a man who had the extraordinary faculty of making himself two inches taller or shorter. Standing erect, he can elongate the spine, and contract it again, by moving the sacrum, which plays like a wedge between the bones of the pelvis. In early life he was injured by a carriage running over him.

Emigration from Germany.—It is stated that the authorities in Bremen early in June, made an inquiry into the number of those who were assembled in that place for the purpose of emigrating to America, and found it to be no fewer than sixty thousand! These German emigrants, are generally persons of industrious habits, and bred to an agricultural life. They also are not entirely destitute of property, and are a valuable acquisition to this country.

Fruit and Flowers.—At a meeting of the Council of the Maryland Horticultural Society, on Saturday last, Mr. S. Feast presented branches of the Siberian crab apple, with ripe fruit and flowers on the same spur. Mr. Feast thinks that this singular circumstance is attributable to the locust, as every branch on the tree that is cut by that insect, has produced flowers at this uncommon season.

The Product of a Grain of Rye.—A quantity of rye amounting to three thou-

sand eight hundred and seventy-two grains, (says the Berks' Journal) the produce of a single grain, was shown to us a day or two ago, at the store of Messrs. John and Daniel M. Keim. It grew in the garden of J. B. Konklin, of this place, and was contained in sixteen heads. It is of the species called white rye, and is of a very fair quality. It is left at the store of the Messrs. Keims, where those who are curious may have an opportunity of inspecting it, and procuring a portion of the seed.

A letter from New South Wales gives the following schedule of the property of Samuel Terry, who was sent from England a crown prisoner:—

"Mr. Terry has acquired the property since his emancipation. His several estates contain upwards of 100,000 acres. His property in the town of Sydney brings him £10,000 per annum, and his entire income is estimated at six times that amount; this arises chiefly from the mortgages of 12 per cent. He has 15,000 sheep, 17,000 head of horned cattle, and 400 brood mares."

Air Plant.—It is stated in a London paper, that the air plant of China, so long known to Europe, and, by the Chinese drawings, and which possesses the extraordinary property of living wholly upon air, has been for some time cultivated in England, but no means could be discovered for making it flower, until lately a new method, adopted by his Majesty's gardener, has proved successful. A branch of blossoms has thus been produced two or three feet long, and composed of some hundreds of large flowers resplendent with scarlet and yellow.

This plant in China is suspended from the ceilings of their rooms, which, thus adorned by its beauty, and perfumed by its fragrance, must produce a delicious effect on the senses.

A Receipt for Burns.—Keep on hand a saturated solution of alum, (four ounces in a quart of hot water) dip a cotton cloth in this solution, and lay it immediately on the burn. As soon as it shall become hot or dry, replace it by another, and thus continue the compress as often as it dries, which it will, at first, do very rapidly. The pain immediately ceases, and in 24 hours under this treatment the wound will be healed, especially if the solution be applied before the blisters are formed. —The astringent and drying quality of the alum completely prevents them. The deepest burns, those caused by boiling water, drops of melted metal, phosphorus, gunpowder, fulminating powder, &c., have all been cured by this specific.

Religious Intelligence.

The Dissenters from the established churches, both of England and Scotland, are making strenuous exertions to break what they consider an unhallowed, and of course, an unwise and injurious connexion—the connexion between the church and the state. This is a subject of interest to ourselves, and we lay before our readers the two following articles, relative to it, from the Evangelical Magazine for June last.

FOREIGN.

BRITISH VOLUNTARY CHURCH SOCIETY.

A very devout and harmonious meeting was held, among evangelical Christians of various persuasions, at the Congregational Library, on Friday morning, the 9th of May, Thomas Wilson, Esq., in the chair, for the purpose of forming a British Voluntary Church Society, the object of which is, to combine all evangelical Christians, throughout Great Britain, who think that the Church of Christ ought not to be clogged with secular and worldly patronage. Episcopalians, Presbyterians, and Congregationalists, will all be equally admissible to this new Society, or any of its associations, provided they hold the orthodox doctrines of the reformation, and afford evidence that they love and obey the common Saviour. It is not a sectarian, but a Catholic society, intended to exhibit the growing and resistless power of the voluntary principle, as sanctified by divine grace, and vigorously exerted for the good of mankind. Our prayer is, that this new institution may be blessed of God, in bringing back the Church of Christ to her primitive union, and in leading her to merge all other distinctions and peculiarities in the one grand distinction of Christian. The meeting was addressed with considerable effect by Dr. Brown, Dr. Heugh, Dr. Bedford, Dr. Morison, Mr. Kelly, Mr. Blackburn, Mr. T. Morell; Mr. Stratten, of Hull; Mr. Miller, of Silcotes; Mr. Brown, of Wareham; Mr. Sibree, of Coventry; Mr. Conder; Mr. Heugh; Mr. Young, and

others. The spirit of love, and power, and of a sound mind, prevailed. And now a rallying point has been fixed for the faithful of all ecclesiastical persuasions. May the Church of Christ soon appear to be *one* in the eyes of the whole world!

GRAND MEETING OF DISSENTERS AT THE CITY OF LONDON TAVERN.

On Thursday, May 8th, 1834, the United Committee, appointed to seek the redress of Dissenters' grievances, had the happiness of meeting, at the City of London Tavern, with a numerous body of the deputies of Dissenting congregations from all parts of England, for the purpose of holding a special conference on the present position of their affairs in the British Parliament. Edward Baines, Esq., M. P. for Leeds, presided on the important occasion, and great firmness and temper characterized the meeting. The speakers were the Rev. John Angell James, Colonel Addison, Thomas Harbottle, Esq., Josiah Conder, Esq., Thomas Wilson, Esq., the Rev. Thomas Stratten, William Howitt, Esq., the Rev. Richard Winter Hamilton, the Rev. J. R. Beard, the Rev. Dr. Redford, Samuel Clapham, Esq., Dr. Brown, Ebenezer Foster, Esq., the Rev. Dr. Payne, the Rev. John Sibree, the Rev. John Howard Hinton, William May, Esq, Robert Henry Aberdeen, Esq., Abraham Clark, Esq., Richard Ash, Esq., Charles Law, Esq., Charles Hindley, Esq., James Rooker, Esq., and John Wilks, Esq., M. P.

At the above splendid meeting the following resolutions were adopted with unequivocal demonstrations of resolute approval:—

1. That this meeting recognises the great and leading principle of full and complete separation of church and state, as the true basis on which equal rights and justice can be secured to all classes of his majesty's subjects.

2. That this meeting cannot but express their deep regret that their reasonable expectations of Dissenters, founded on the admission by his majesty's ministers of the justice of their claims, and on the repeated assurances of a desire on their part to grant relief, have been frustrated by Lord John Russell's Dissenters' Marriage Bill, and by Lord Althorp's propositions respecting church rates, the only measures which the government have hitherto introduced into Parliament for the relief of Dissenters.

3. That this meeting concurs in the objections which have been made by the United Committee to the Marriage Bill, and especially to the propositions respecting church rates, which they consider fallacious and altogether unsatisfactory, inasmuch as while they change the name, they prolong the duration of a burden, from which Dissenters have already in many parishes procured either partial or entire relief, and also give new energy to a principle against which they have strongly protested as impolitic and unjust.

4. That this meeting entertains a full conviction that the English Episcopal church possesses, in the property now at her disposal, and in the wealth of her individual members, resources abundantly adequate to defray all the expenses of upholding the edifices in which her members worship, and feels entitled to claim the entire abolition of all imposts for that purpose, upon the same principles of expediency and justice which induced Parliament to abolish church cess in Ireland.

5. That the individuals now present, acquiescing in the declaration made by one of his majesty's ministers, that it is a grievance for any class of religious professors to be taxed for the support of a church to which they do not belong, engage to take all constitutional means to oppose the adoption of the proposed plan respecting church rates, and to secure the perfect enjoyment of their religious rights.

6. That a deputation from this meeting wait on Lord Althorp, to communicate their sentiments relative to the measures which his lordship has introduced concerning church rates, and that the deputation consist of the following gentlemen:—Edward Baines, Esq., M. P.; John Wilks, Esq., M. P.; Richard Ash, Esq., Bristol; Samuel Clapham, Esq., Leeds; Rev. John Angell James, Birmingham; Henry Waymouth, Esq., 17, Bryanstone Square; Rev. Joseph Gilbert, Nottingham; Rev. Dr. Redford, Worcester; Thomas Harbottle, Esq., Manchester; Rev. R. Griffiths, Long Buckby, Northamptonshire; James Baldwin Brown, Esq,, L. L. D., Inner Temple, London.

7. That the deputation report the result of their interview with Lord Althorp to the United Committee.

8. That this meeting recommends the formation of Voluntary Church Societies in London, and throughout the country, for the purpose of diffusing the great principles maintained by such associations among the inhabitants of the United Kingdom.

9. That the deputies now present will take immediate measures for personally communicating with the members of Parliament for their respective counties, cities, and boroughs, upon the resolutions passed this day, and that they report the result to the United Committee.

10. That the most cordial thanks of this meeting be given to the United Committee, for their valuable and efficient public services, and that they be requested to continue the same.

11. That the deputies from the country, now present, undertake to interest themselves in their respective districts to procure contributions, to meet the expenses incurred by the United Committee in prosecuting the important objects of their formation; and that the moneys so collected be remitted to the secretary, on account of the Treasurer of that Committee.

(Signed) EDWARD BAINES, *Chairman.*

The remainder of our space in this department of our work we fill, for the present month, with the following summary account, from the Evangelical Magazine, of some of the most important anniversaries of the British Religious and Benevolent Societies—They contain some useful information; and can scarcely fail to prove animating to lovers of the cause and kingdom of the Redeemer.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 7th of May, the thirtieth anniversary of this great institution, was held at Exeter Hall, Lord Bexley, the newly-chosen president, in the chair, who opened the business of the day with a just tribute of respect to the memory of Lord Teignmouth, and with some pertinent allusions to his long connexion with the institution, as the probable ground of the committee's choice of himself as president. For twenty-three years he had been connected with the society, and never felt greater satisfaction in his relation to it than at the present moment. At the time when he joined it, its whole circulation of the Scriptures did not exceed 35,000 copies; but now it reached beyond 8,000,000; its expenditure had not then exceeded £50,000, now it was more than £2,000,000. He exhorted all the friends of the institution to the cultivation of "brotherly love."

The report, which was read by the Rev. A. Brandram, announced that the receipts for the year amounted to £83,897,—£8,404 above those of the preceding year. The issues of the Scriptures at home and abroad have amounted to 393,900; free contributions, to £28,145 2*s.* 2*d.*; new auxiliaries, to 13; branches, to 10; and associations, to 145. Grants have been made to the Hibernian Bible Society of 3000 Bibles and 5000 Testaments; to the Hibernian Society of 5000 Bibles and 30,000 Testaments; to the Sunday School Society of 8500 Bibles and 20,000 Testaments; to the Irish Society of 500 Bibles and 2000 Testaments; to the Baptist Irish Society 1000 Testaments; and to the United Brethren of 100 Bibles and 150 Testaments. The report was in other particulars deeply interesting, and was distinguished by a high tone of spirituality and affection.

The meeting, which was numerous and very orderly and devout in its appearance, was addressed with great moral effect by the Marquis of Cholmondeley, the Bishop of Chester, Lord Viscount Morpeth, the Rev. David Abeel (an American missionary from China,) the Rev. R. Knill, the Rev. H. Stowell, Mr. J. J. Gurney, the Rev. J. Browne (the newly-chosen Secretary,) the Rev. T. Lessey (of the Methodist connexion,) J. Pease, Esq., M. P., the Rev. W. Marsh, of Birmingham, the Rev. J. A. James, the Bishop of Lichfield and Coventry, and the Earl of Chichester.

We never attended a meeting of the society in which talent and piety were more happily blended. Surely the more rational friends of the Trinitarian Society will not much longer countenance the meaningless separation in which unhappily they have enlisted themselves. If the meeting of the 7th of May was not up to their standard of orthodoxy, in almost all particulars, we know not what they would demand. A very interesting occurrence took place during the meeting. Mr. Marsh, of Birmingham, made a friendly allusion to the good understanding which obtained between himself as a clergyman and Mr. James as a Dissenting minister. The reference was so pointed that the meeting called loudly for Mr. James, who, in a speech distinguished by all the attributes of eloquence, piety, and enlarged benevolence, addressed the meeting, and reciprocated every kindly reference of his clerical brother. The effect must have been most gratifying to all the friends of Christian harmony and love.

SUNDAY SCHOOL UNION.

On Thursday evening, the 8th of May, the annual meeting of this society was held at Exeter Hall; Sir Andrew Agnew, Bart., M. P., in the chair. The hall was crowded almost to suffocation, and many retired who could not gain admission. After prayer and praise, the worthy baronet proceeded to state, with great clearness, the nature of the object for which the meeting had been convened, and to express his hearty concurrence in the religious instruction of the rising generation.

The report was then read by Mr. Lloyd, one of the secretaries. It first referred to *foreign* Sunday schools, and noticed Denmark and Malta, where they had been established. In Corfu, Mr. Lowndes has three schools for the Greeks, and an English school in his own house. In New South Wales and Van Dieman's land religious education is spreading. The American Sunday School Union report that about 20,000 teachers and 30,000 scholars had become professors of religion. In nine years 14,550 schools had been formed; the present number of teachers was 79,974, of scholars 549,173. A correspondent remarks, "We feel that one of the chief reasons why there is so much languor and coldness, is because the close connexion of Sunday schools with the vital interests of Christ's kingdom is not seen—we hope this will be made so manifest that no true follower of Christ can be at peace so long as he neglects to cherish, sustain, and elevate the Sunday school." *Infant* Sunday schools have been established in America. In the West Indies, schools are greatly increasing, and considerable grants have been made. In Antigua, where Sunday schools have been established twenty-four years, the legislature have consented to give the slaves complete emancipation on the 1st of August next, religious education having made them "fit for freedom." Thus 30,000 persons will be released from six years of bondage. "The slaves already begin to fancy themselves a superior order of beings."

In noticing the *home* proceedings, grants of £612 had been made from the jubilee fund during the year for the erection of school-rooms. It was proposed to raise a permanent building fund by subscriptions of 1*s.* annually from each teacher, and 1*d.* from each scholar. The missionary had formed fourteen general unions, and re-organized four. A library and reading room had been opened in Paternoster Row for teachers. Grants had been made amounting to £193 5*s.* 2*d.* The numbers reported were 11,716 schools, 135,858 teachers, and 1,227,585 scholars, being an increase of 441 schools, 7074 teachers, and 69,150 scholars. The sales were £7470 14*s.* The report thus closes:—

"In contemplating the extension of daily education, and the commencement made by government, of parliamentary grants, an important inquiry arises: Will Sunday schools be less or more needed when common education pervades the country? A cursory observer might fancy that they would be superseded, but your committee are convinced that the extension of general knowledge renders greater efforts necessary to increase and to improve Sunday schools. Without at all disparaging daily schools, they think there are some advantages either peculiar to Sunday schools, or attaching to them in a pre-eminent degree:—they do not demand a large expenditure—their teachers are gratuitous, and usually from a rank superior to the scholars—the instructions imparted are almost entirely religious and scriptural—they secure the sanctity of the Sabbath, and attendance on divine worship, and protect the poor from many temptations which peculiarly assail them on the Lord's day—they unite society together by 'bonds of love'—and they are nurseries to the church of Christ, both as to the teachers and the taught.

"For these and other reasons it is apparent that Sunday schools will demand the great and increasing attention of true Christians, especially as to their higher and more spiritual objects, until the happy day arrives when 'they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.'—Jer. xxxi. 34."

The speakers who addressed the meeting were the Rev. C. Stovel; the Rev. A. Fletcher; the Rev. Dr. Bennett; John Fair, Esq. (the representative of the American Sunday School Union;) Mr. J. R. Wilson, Sunday school missionary; the Rev. John Cumming, of the Scots Church, Crown Court; the Rev. John Blackburn; the Rev. Dr. Morison; the Rev. Amos Sutton, American missionary; and W. B. Gurney, Esq., the treasurer.

A holy atmosphere spread itself through all the proceedings of the evening. Love and concord prevailed. Enthusiasm in the great cause of Sunday school instruction marked the addresses of all the speakers, and the countenances of all the auditory. The voluntary principle was seen and hailed in all its glory, and Churchmen and Dissenters combined alike to give it increasing effect in the religious education of the poor.

THE FORTIETH GENERAL MEETING OF THE LONDON MISSIONARY SOCIETY.

The Annual Meeting of the Society was held at Exeter Hall, where, as usual, the friends of the Society began to arrive at an early hour. The large hall being inadequate to the accommodation of the numbers who attended, the lower hall also was opened, where an abstract of the Annual Report was read, and several ministers, and other gentlemen, delivered appropriate addresses. But even this additional accommodation proved insufficient, and some hundreds were obliged to return, as on former occasions, without sharing in this part of the privileges of the anniversary.

The meeting was both respectable and numerous, and was characterized by a delightful manifestation of those feelings of sacred joy and gratitude, which the communications made on such occasions are so well fitted to inspire in the mind of the Christian.

The recognition, by the meeting, of those great Scripture principles which constitute, under God, the spring of vigorous and persevering efforts in the cause, was distinct and cordial; while the evidence, afforded by the Report, of remarkable coincidence in the movements of Divine Providence with the object in view, and of important actual results attending the operations of the Society, seemed to add fresh warmth to the missionary zeal already enkindled.

The design of the Directors still further to extend their operations, both in the east and in the west, particularly among the hundreds of thousands whom the British Legislature has recently freed from the chains of slavery, was hailed, on the part of the meeting, with expressions of approbation calculated to inspire the fullest confidence, that the means requisite for carrying the same into effect will be liberally and abundantly supplied.

In reference to *this* subject, however, the Directors would respectfully remind the members of the Society, that the TWENTY additional missionaries proposed to be sent out, during the current year, will occasion, besides the expense necessary for their outfit, passage, &c., a very considerable addition to the *permanent expenditure* of the Society, which will, of course, require an equally considerable augmentation of its *permanent income.*

The sermons delivered at the late anniversary were excellent and appropriate. These we proceed more particularly to notice.

SURREY CHAPEL.

The prayers of the Church of England were offered up by the Rev. Elisha Newth. The Rev. William Jay prayed from the pulpit, and delivered a discourse from John i. 17—*Grace and truth came by Jesus Christ.*

The preacher began by noticing the connexion of the text, but waived the comparison between Moses and Jesus Christ, suggested by the context, that he might confine his attention to the words immediately before him; in discussing which he observed—I. That truth came by Jesus Christ under the four following characters:—(1.) By *performance* in distinction from *engagement;* (2.) As the truth of *reality*, in distinction from *prefiguration;* (3.) As the truth of *certainty*, in distinction from *falsehood* and *error;* (4.) As the truth of *importance*, in distinction from *all other truth.* II. Truth came by Jesus Christ in the four following ways:—(1.) As he revealed it; (2.) As he is the effect of it; (3.) As he was the medium of it; (4.) As he was the exemplifier of it. III. The preacher inculcated the obligation resulting from this manifestation of the truth and grace which thus came by Jesus Christ, and which he described as threefold. It is the duty of Christians—(1.) To receive the grace and truth so revealed; (2.) To exemplify them; (3.) To diffuse them.

In reference to the last of these particulars, the preacher remarked, that there were hundreds of millions who had never heard that the Father sent the Son to be the Saviour of the world—that being of the same nature, and in the same fallen condition, they had, consequently, the same spiritual wants, as ourselves—that the command of our Saviour, "Go ye, therefore, and teach all nations," &c., was, as to the principle, equally obligatory upon us as it was on the primitive disciples—that there is nothing to be overcome, in the enterprise, which has not been overcome already—and that we have the same blessing to look to as the apostles had, with superior means, to secure the success of our efforts. Thus every Christian is bound, by an imperative obligation, to assist in the dissemination of the gospel: some by their direct labours, or otherwise, among the heathen; others by their efforts, in various ways, at home; almost all, according as God hath prospered them, by their substance; and every one, without exception, by his prayers and influence.

TABERNACLE.

After prayer, the Rev. Robert Burns, D. D., one of the ministers of Paisley, delivered a sermon from Mark xvi. 15—*Go ye into all the world, and preach the gospel to every creature.* The object of the discourse was to consider some of the indirect benefits of the missionary enterprise.—I. It has enlarged and rectified our views of the actual state of man. II. It has led to the successful culture of some important branches of intellectual and religious inquiry; alluding particularly to the translation and circulation of the Scriptures in different languages. III. It has enriched the world with certain distinguished specimens of moral and religious excellence. IV. It has proved eminently beneficial in securing the essential rights and liberties of mankind. Reference was here specially made to the influence of missions on negro-emancipation, and the state of the slave colonies. V. It has helped forward the cause of civilization and general improvement. In the application of the discourse, the preacher addressed some suitable suggestions to the friends of the missionary cause in general, the Directors of the Institution in particular, and the missionaries in the field, or who are preparing to enter on the great enterprise.

The prayer after sermon was offered by Rev. Joseph Gray, Chelmsford.

CHURCH MISSIONARY SOCIETY.

On Tuesday, May 6th, the thirty-fourth anniversary of this much-honoured Missionary Society was celebrated, at Exeter Hall; the Marquis of Cholmondeley in the chair. Long before the hour of meeting the Great Hall was crowded to excess. Rev. Mr. Jowett opened the meeting by reading a form of prayer. The report contained much gratifying intelligence, though it opened with a note of lamentation over the decease of some of the earliest and most devoted of the friends of the society—such as Lord Teignmouth, Lord Galway, Mrs. Hannah More, and Mr. Wilberforce. It then stated the income of the society last year to be £52,922 1*s.* 9*d.*, a sum exceeding that of the former year by £3572. The legacies left during the past year have been £3700. The entire expenditure of the year, including a sum of £2000 to the disabled missionaries fund, has reached the amount of income, leaving only £934 in the hands of the treasurer. During the past year the society, by the kind aid of divine providence, has been enabled to enlarge its operations in the Mediterranean, in Ceylon, and in the South Sea Islands. In Western Africa the mission seems to languish. In Sierra Leone the prospects of usefulness increase. In Greece and Smyrna the labours of the society are greatly honoured of God. A Turkish school has been opened for boys; and though the schoolmaster has been imprisoned by the authorities, yet such is the thirst for the instruction of their children among the Turks, that it is hoped that present difficulties will, in due time, be surmounted. In Egypt and Abyssinia the work of the Lord advances. In Calcutta, though a spirit of infidelity has been in active operation, the mission is there proceeding hopefully. At Madras a native female convert has shown a constancy in the faith of Christ worthy of primitive times. In New Holland the gospel is making way; but the degraded state of the population, and the awful condition of domestic life, present great barriers to the triumph of truth. In New Zealand a glorious work is advancing, and Sabbath attendances on the word would, in many instances, shame the inhabitants of Great Britain. A printing-press has been sent to that place for the use of the mission. In the West Indies the society has felt the stimulus which all other missions have done in connexion with the late measure of government for the emancipation of slaves. Upon the whole, the report is very encouraging.

The meeting was much edified by the enlightened speeches from the Bishop of Winchester, Colonel Phipps, the Earl of Chichester, the Rev. J. W. Cunningham, J. P. Plumptre, Esq., M. P., the Rev. H. Stowell, the Rev. Professor Scholefield, the Rev. J. H. Stewart, Sir Oswald Mosley, Bart., M. P., and the Rev. E. Bickersteth. The spirit of the meeting was in a high degree Christian, and displayed nothing whatever of a sectarian virus.

WESLEYAN MISSIONARY SOCIETY.

This noble institution, which has received honour of God in a degree equalling that of any other Christian mission, held its anniversary, on Monday, the 5th of May, at Exeter Hall, Thomas Fowell Buxton, Esq., M. P., in the chair, who opened the meeting in a very impressive appeal on behalf of the West Indies, to which he was anxious the Wesleyan Missionary Society should send at least one hundred missionaries. He expressed a strong desire, also, that schoolmasters should be supplied in great abundance, to teach the negroes to make a right use of the liberty about to be conferred

on them. He also intimated his conviction that the Society, and other similar institutions, would, by the moral melioration they would promote, hasten on the crisis of the emancipation of millions of slaves in Cuba, Brazil, and America, and would ultimately contribute to the entire destruction of the slave trade. As the nation had given £20,000,000 for the emancipation of the slaves, he hoped it would not be wanting in affording the necessary means for their speedy instruction in the truths of the gospel.

The Report, which was read by the Rev. Jabez Bunting, expressed deep regret on account of the death of the Rev. Richard Watson, and paid a just tribute to his splendid talents and Christian graces. The account of the Society's missions this year, is remarkably encouraging from all parts of the world. Its stations now amount to 166; the members of the Society belonging to these stations are 45,786—an increase of 1907. The children in the mission schools are 27,676. The income for the year has been £48,800. The Report concluded by a strong statement of the want of missionaries in many parts of the world, and by an appeal to some of the more experienced ministers of the connexion to elevate themselves to this glorious work.

The meeting was addressed with much piety and zeal by Sir Oswald Mosley, Bart., M. P., James Stephen, Esq., Sir Andrew Agnew, Bart., M. P., the Rev. Dr. M'All, the Hon. and Rev. Baptist Noel, the Rev. William Shaw, W. Evans, Esq., M. P., the Rev. Theophilus Marzials, Lancelot Haslop, Esq., Lord Mountsandford, and the Rev. J. Wood.

The speeches of Dr. M'All and Mr. Noel produced a most thrilling effect on the assembly. The sermon preached by the former on Friday, the 2d of May, will be long remembered by those who had the happiness of listening to it.

View of Public Affairs.

EUROPE.

The most recent intelligence from Europe which has reached this country, is from London of the 4th July, from Havre of the 2d, and from Antwerp of the 3d of the same month.

BRITAIN is agitated by the subject of church reform. A serious struggle has commenced between those who wish to dissolve, and those who wish to preserve the connexion between the church and the state. In the foregoing department of our work, we have exhibited the movements of the Dissenters. But on the other side of the question, it appears that on the birth-day of the British monarch, the Bishops waited on him with a congratulatory address, which was presented by the Primate, the Archbishop of Canterbury. "After a short conversation (says the Standard newspaper of the 29th of May) in which his Majesty said among other things, "I now remember you have a right to require of me to be resolute in defence of the church," the king proceeded—"I have been, by the circumstances of my life, and by conviction, led to support toleration to the utmost extent of which it is justly capable; but toleration must not be suffered to go into licentiousness; it has its bounds, which it is my duty, and which I am resolved to maintain. I am, from the deepest conviction, attached to the pure Protestant faith which this church, of which I am the temporal head, is the human means of diffusing and preserving in this land. I cannot forget what was the course of events that placed my family on the throne which I now fill. These events were consummated in a revolution which was rendered necessary, and was effected, not, as has some times been most erroneously stated, merely for the sake of the temporal liberties of the people, but for the preservation of their religion. It was for the defence of the religion of the country that was made the settlement of the crown, which has placed me in the situation that I now fill; and that religion, and the Church of England and Ireland, [Ireland with peculiar emphasis,] the Prelates of which are now before me, it is my fixed purpose, determination, and resolution, to maintain. The present Bishops, I am quite satisfied, (and am rejoiced to hear, from them and from all, the same of the clergy in general under their governance,) have never been excelled at any period of the history of our Church by any of their predecessors in learning, piety or zeal, in the discharge of their high duties.—If there are any of the inferior arrangements in the discipline of the Church, which however I greatly doubt—[the expression of doubt was again delivered by his Majesty with great emphasis]—that require amendment, I have no distrust of the readiness and ability of the prelates now before me to correct such things; and to you, I trust, they will be left to correct, with your authority unimpaired and unshackled.

"I trust it will not be supposed that I am speaking to you a speech which I have got by heart. No, I am declaring to you my real and genuine sentiments. I have almost completed my 69th year; and though blessed by God with a very rare measure of health, not having known what sickness is for some years, yet I do not blind myself to the plain and evident truth, that increase of years must tell largely upon me when sickness shall come. I cannot therefore expect that I shall be very long in this world.

"It is under this impression that I tell you, that while I know that the law of the land considers it impossible that I should do wrong—that while I know there is no earthly power which can call me to account—this only makes me more deeply sensible of the responsibility under which I stand to the Almighty Being, before whom we must all one day appear. When that day shall come, you will know whether I am sincere in the declaration which I now make of firm attachment to the church, and resolution to maintain it.

"I have spoken more strongly than usual, because of unhappy circumstances that have forced themselves upon the observation of all. The threats of those who are enemies of the Church, make it the more necessary for those who feel their duty to that Church to speak out. The words which you hear from me are indeed spoken by my mouth, but they flow from my heart."

"His Majesty was affected to tears during the delivery of this declaration, and concluded the interview by inviting the Prelates to partake of the Holy Communion with him at the Chapel Royal, on Tuesday the 22d of June."

There has been some questioning in the British papers, as to the authenticity of this speech; and some variation in a few of the expressions said to have been used; but there seems to be no ground to doubt that King William spoke for substance as above stated—He, of course, stands pledged to oppose the dissenters, and all who unite with them, in the attempt to put all religious denominations in Britain on the footing of equality, as to legal enactments.—This conflict will be arduous, but we believe the day is nearly past, when religious establishments by law, or secular authority, will be endured—The Irish church reform has led to some change in the ministry; but the character of the cabinet remains substantially the same as before the change. It is however the opinion of many, that the Gray ministry will not be able long to keep its ground—it is affirmed that this ministry do not answer the expectations of the public, in several matters of reform—The Queen it appears is going to pay a visit to her German relatives.

We find we have miscalculated our space, and can therefore give little more than a summary of the remainder of Public Affairs. In *France* the result of the elections for Deputies shows that the government will be supported by a much larger majority in the new Chamber, than in that which preceded it—the Liberals are a small minority —The Chambers will be called for the 31st of August, but not proceed to business till January—The King is about setting out on a tour through the southern part of France. *Spain* and *Portugal*—The conflict for the crowns of these kingdoms is decided, and the young Queens have triumphed. Don Carlos and Don Miguel (*par nobile fratrum*) have both capitulated, and their armies are dispersed. Don Carlos has arrived in England, and Don Miguel has gone to Genoa—intending ultimately, it is said, to make Petersburgh the place of his permanent residence. The Queen Regent of Spain has, in person, reviewed a large corps of troops. The Spanish Cortes were to meet on the 14th of July. The patriot Mina is by a special act of grace permitted to return to his country. Don Pedro has sequestred to the state the property of all monasteries, awarding certain sacred utensils to poor churches—It is expected that the Pope will hurl his anathemas at Pedro—there has been one meeting of the consistory of Cardinals on the subject already—The Portuguese Cortes are to meet on the 15th of August. *Russia* it is said has some difference with the *Turk*—and Britain and France are watching the movements of the emperor Nicholas, who they know wishes to add Turkey to his empire. The Sultan is dissatisfied, and likely to have a new quarrel with the Pacha of Egypt, who refuses two years tribute affirmed to be due.

On our own continent, *Mexico* is still in a revolutionary state. Santa Anna has declared in favour of sustaining the Roman Catholic church, as a state institution. He may succeed for a time by his military force, but his cause must ultimately sink—In our own country the spasmodic cholera has appeared in a number of places, but, except at Montreal and Cincinnati, the number of deaths has not been great—We never remember such a series of days of *unbroken* heat, as those connected with the day on which we now write. Yet, through the great goodness of God, the general health of our country has seldom been greater at this period of the year, than at the present time.